

THE MISSIONARY HERALD

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific



LEGISLATIVE CONFERENCE (See Secretary Riess's Article)

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THE AMERICAN BOARD AND THE COMMISSION ON MISSIONS

IT appears that some of the old friends of the board are perplexed over our relation to the Commission on Missions as the general missionary agency of the denomination, and that fears are being expressed in certain quarters as to the value of the joint methods of promotion which have come into vogue. This is not to be wondered at, as the theory underlying the new arrangement is a far-reaching one, affecting in vital ways not only the methods, but also the motives of missionary interest and support. We are glad to affirm, however, and in no uncertain tones, that, in our judgment, the underlying principle on which the Commission on Missions is operating is so sound that in the long run it is bound to accredit itself and result in a strengthening of the missionary enterprise of the church in all its departments and fields.

Exactly what are we, as a nation-wide fellowship of churches, attempting to do? *Nothing less than the making of missions the essential business of the Church—not the charity, but the business of the Church.* Instead of leaving the larger interests of the Kingdom to the voluntary and detached activities of groups of consecrated people here and there, it is proposed now to build missions into the very life of the Church. The idea is that we should create a sentiment whereby each church will consider that the making of our country Christian, and the sending of the Gospel throughout the world, is as much a matter of its obligation and privilege as the paying of the minister's salary, and the maintenance of worship for the community.

Will any one challenge this as an essentially Christian ideal? The case needs only to be stated to be appreciated in its wide significance. It means nothing less and nothing more than the placing of the cause of missions where it belongs in the program of Christ.

What does such a theory involve? Four things. First, the control of the mission boards by the churches themselves. Obviously, we cannot expect the churches to assume a business responsibility with respect to something over which they have no control. It goes without saying that the personnel and the policies of the mission boards must be subject to the will of the churches as expressed in appropriate Congregational ways. This, be it noted, is brought about by the willing coöperation of the boards and the National Council at the meeting

in Kansas City in 1913. It was a noteworthy achievement.

Second, there is involved the assumption by the churches of the financial support of the boards. If missions is to be their business, the churches may be expected to attend to missions in a business-like way. The vast enterprise by which we make our impact as a denomination upon the nation and the world, must not be left to unrelated groups of volunteers. In every practicable way, the churches will want to claim the enterprise as their own. Hence, there will be a gearing up of the entire ecclesiastical machinery of the denomination—national, state, district—to the performance of the task. This, naturally, will be a process occupying several years, but it was put in the way of accomplishment at the Los Angeles meeting of the National Council, when the Commission on Missions was charged with promotional as well as judicial responsibilities.

Third, there must be unified and effective plans. Six thousand churches cannot work together without method and agreement. This implies a unified denominational budget based upon painstaking investigation of the work of every society, a suggested sharing in that budget by the coöperating units, and a body of information as to what it is all about, and why we are attempting these things. Commendable progress is being made along these lines. Under the direction of the Commission, and in hearty coöperation with the missionary societies on the one hand and the state conferences on the other, plans are worked out from time to time whereby any church desiring to coöperate may have the advantage of what the others are doing. In case the national plans do not appear to apply locally, each church is free to follow its own ways in the full exercise of Congregational liberty. Results, not methods, are the tests of interest and loyalty.

Fourth, and most important of all, we must have the spirit of coöperation, the will to work together. Poor indeed will be our scheme unless churches, Commission, and boards are harnessed to the will of God and made responsive to the divine program for the world. Here we must depend upon the prayers and labors of pastors and people more than upon the devising of plans.

Are there any dangers in this idea of a world-business for the Church of our day? Plenty of them. One danger is that the preciousness of separate causes, like foreign missions, national missions, Christian education, ministerial support, etc., may

be lost in the process, that by pooling all our works we shall forget that we are doing any particular work at all. A very grave danger, this. Fortunately, its solution is in the hands of local leaders. Forewarned should be forearmed. There must be missionary education throughout the year. All the machinery of the local church should be geared to this task—pulpit, Bible School, men's and women's societies, young people's clubs, schools of missions. It should be line upon line, precept upon precept, here a little, there a little. Plans for missionary instruction and inspiration are as much a part of the program of the Commission on Missions as arrangements for the financial ingathering. The real danger is that the churches, failing to put these processes of enlightenment into play, will allow the stream of benevolence to dry up at the source.

There is the huge danger of mechanization—the reduction of benevolence, the most beautiful, spiritual, and personal thing in the world, to a matter of budgets, cards, envelopes, and clinking coin. A pastor complains that we are “taking the fun out of giving.” God forbid! It need not be; it must not be! Every person on the Commission is alive to this danger. But here again, the solution must be mainly with the local leaders. If they want to make the business of Christ of absorbing value and interest, it is in their power so to do. We know of churches, not a few, which are having glorious “fun” in the fellowship of the common task.

Naturally, a campaign of this nature costs money. We have a constituency of over 800,000 to reach; we have some thirty state conferences to enlist and equip. It requires more money to raise \$5,000,000 than to raise the \$2,000,000 which was the goal of five years ago. The ablest business men and pastors the churches can provide pass upon all these details. They do not willingly waste a dollar of the people's money. Within the limits of the Commission's functions, the officers and committeemen of the American Board are willing to trust the Board's interests to these brethren, believing they will never wish to smother the peculiar appeal of the foreign work. We advise our friends to do the same. When we think of the Commission on Missions, we think of the churches that are behind it, that committed to it this stupendous task. We take immense encouragement from this girding up of the whole Congregational fellowship for the furtherance of the Board's work. Awhile ago we feared, and so stated, that the apparent reduction of the Board's national percentage on the apportionment from 28 per cent in 1923 to 24 per cent in 1924 would bring injury to our institutions and possibly force us into debt. We learn now that the reduction is a negligible quantity, since no longer is there to be a national scale of percentages, but instead, separate schedules for the states, based upon receipts rather than upon expectations. This shows how careful we all should be in drawing conclusions and also in entertaining fears.

The time has come when Congregational people should trust one another as never before. Under God's leadership, we have conceived one of the finest pieces of coöperation in the history of the Church. In no wise is our missionary plan based upon ecclesiastical authority or the high pressure methods of autocratic officials. It is our own doing. It is the free action of the churches through their National Council. If, in the spirit of Christian comradeship and Kingdom zeal, we stay by what we have done, we shall some day reap a great reward. *In making missions the business of the church, we are on the right track as a denomination. We have made the Lord's business our business, and the Lord's business is bound to succeed.*

A FINANCIAL EARNEST

THE Congregational Year Book compilations are now complete and we are able to give accurate data for 1923. The total giving of the churches toward the apportionment in 1923 was \$3,119,410. In this total are \$26,678 of W. B. M. I. receipts for items which were not reported in 1922, thus making \$3,092,732 as the 1923 total comparable with the 1922 apportionment giving. The 1922 total given in the Year Book as \$2,955,087 proved to be incorrect, due to confusion in presenting the Illinois returns to the National Council office a year ago, the correct figure for Illinois for 1922 being \$260,546, instead of \$272,241, as stated in the Year Book. The correct total thus for the nation for 1922 was \$2,943,382. A comparison of this figure with the total for 1923 deducting from the latter \$26,678 of W. B. M. I. receipts for items not comparable with any items in 1922, as noted above, shows a gain for 1923 over 1922 of \$149,350. It will therefore be seen that in 1923 the Congregational churches, for the first time, crossed the \$3,000,000 mark, and this to the tune of around \$150,000.

The following State Conferences raised more than 50 per cent of their apportionment in 1923:—

Arizona	New Hampshire
California (North)	New Jersey
California (South)	New Mexico
Connecticut	New York
District of Columbia	North Carolina (White)
Florida	North Carolina (Colored)
Georgia (White)	Ohio and West Virginia
Hawaii	Pennsylvania
Illinois	Rhode Island
Indiana	South Dakota
Kentucky	Tennessee (White)
Louisiana (White)	Tennessee (Colored)
Maine	Texas (White)
Maryland	Vermont
Massachusetts	Washington, Alaska, and
Michigan	North Idaho
Minnesota	Wisconsin
Mississippi	Wyoming
Missouri and Arkansas	

Of a total of 55 State Conferences or groups of states reporting, 36 raised more than 50 per cent of their apportionment.

The following states raised 75 per cent or more of their apportionment:—

California (South)	North Carolina (Colored)
Hawaii	Florida
Mississippi	North Carolina (White)
Missouri and Arkansas	South Dakota
New Jersey	Tennessee (White)

The following states raised more than 90 per cent of their apportionment:—

California (South)	North Carolina (White)
Florida	

Two states raised their apportionment:—

Florida	North Carolina (White)
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One state exceeded its apportionment, namely, Florida, its apportionment being \$10,000, and its total apportionment receipts being \$13,762.

Out of 61 states reporting, 40 exceeded in 1923 their 1922 apportionment giving. The Honor Roll is as follows:—

Alabama (White)	Missouri
California (North)	Nebraska
California (South)	Nevada
Colorado	New Jersey
Connecticut	New York
Florida	North Carolina (White)
Florida (West)	North Carolina (Colored)
Hawaii	Ohio
Idaho	Pennsylvania
Idaho (North)	Porto Rico
Illinois	South Dakota
Iowa	Tennessee (White)
Kentucky	Texas (White)
Louisiana (Colored)	Texas (Colored)
Maine	Vermont
Maryland	Virginia
Massachusetts	Washington
Michigan	West Virginia
Minnesota	Wisconsin
Mississippi	

For most interesting statistical comparisons concerning Membership and Benevolence, see the May 15 issue of *The Congregationalist*, inside the first cover page.

MEETING THEIR APPORTIONMENT

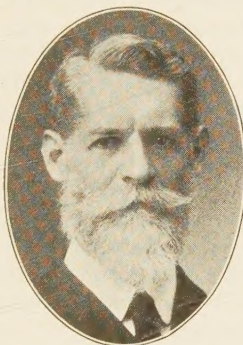
Every once in a while the statement emanates from some quarter or other that no churches are thinking of meeting their apportionment in full. It is interesting to note that in the State of New York 28 churches met their full apportionment in 1923, thus beating the best previous record of 17. In Illinois, 50 churches raised their full apportionment in 1923, and when the Secretary of Promotion was talking with the Superintendent of the Illinois conference four months ago about the matter, he had reports at that time of 65 churches which had already pledged their apportionment in full for 1924.

Minnesota reports 48 churches met their full apportionment in 1923, as over against 37 in 1922. Of these 48 churches, 31 exceeded their apportionment, the most conspicuous example being Plymouth church, Minneapolis, whose total credit on an apportionment of \$14,612 was \$21,555. The Arco church paid its full apportionment and a balance in 1922.

Six of the eight largest churches in South Dakota met their apportionment in full. Two churches borrowed nearly \$500 each in order to meet the full apportionment, when they found toward the close of the year that they were short.

In another instance, the pastor let \$150 stand against his salary, to be paid later, in order that the church might meet its full 1923 apportionment.

Lest, however, any church should be in danger of "sitting at ease in Zion," let us call the attention of any such to the table recently compiled by the United States Stewardship Council, which shows that in total (apportionment) gifts for home and foreign benevolences, Congregationalists stand seventeenth, with a per capita giving of only \$3.53. The United Presbyterians take first place, with a per capita giving of \$15.52. We have made progress, but we have not extended ourselves unduly.



DR. CHANDLER



MRS. CHANDLER

MISSIONARIES AND VIGOR

WHO says that missionary experience is an excessive drain on physical vigor and tends to shorten life? Dr. and Mrs. John S. Chandler, of Madura, India, who were visitors at the Prudential Committee meeting of March 25, are now facing return to the field after furlough. They are going back for their sixth term of service, Dr. Chandler having begun his missionary career in 1873, and Mrs. Chandler in 1877. Both were born in Madura and of missionary parentage. Dr. Chandler's father, Rev. John Chandler, went out to Madura in 1847 and died there in 1894, his forty-seven years of service constituting the record for the Madura Mission, till his son broke it four years ago, and has now a clear field to establish a new record. Mrs. Chandler's father, Rev. John Rendell, came to Madura in 1845 and died there in 1883, after thirty-eight years of service. His daughter has now completed forty-seven years of missionary life, and goes back with her husband to enter upon a new line of work, in charge of the Tamil Language School for Missionaries at Kodaikanal. Two members of the Chandler family have thus registered already ninety-eight years of missionary life, and two members of the Rendell family eighty-five years. And this is in the enervating climate of Southern India!

THE WORLD WINDOW

The Board of Foreign Missions of the Presbyterian Church, North, closed their year in the spring of 1923 with a debt of \$657,000. A few months ago it looked as if this would be increased to over \$1,000,000. So inevitable appeared such an outcome that definite plans had been formulated looking to the holding back of missionaries on furlough, and the lopping off of important lines of work. Except to the eye of faith it was a desperate case. The danger signal, however, was lifted throughout the denomination. A large number of churches made special offerings—in certain instances, the largest in their history. Doctrinal differences were for the time forgotten, and pretty nearly everybody took hold in a spirit of loyalty and self-sacrifice. Result: the bills for the year were paid and the debt was reduced to \$27,000. The hope is even expressed that by the time the General Assembly meets, the entire debt may be removed. It was a magnificent rally and will put heart into the constituents of other Boards, as did the rally of the friends of the American Board last summer. After all, church people may be counted upon to stand by the missionaries and the missionary institutions. We wish sometimes they would register their intention a little earlier in the year, and save the Boards and themselves these recurring agonies and the high cost of special campaigns.

In response to the invitation of the United States Department of Agriculture, a conference has been held in Washington of agricultural missionaries and representatives of Mission Boards interested in agriculture as an agency for uplifting foreign populations. The officials of the Department made clear their interest in the agricultural work of Mission Boards, not only because it is carried on in essentially the same spirit of service which animates the Department workers, but also because the missionary is regarded by the natives as an exponent of the practices of his homeland, and hence, commends American ideals and ways. In view of the fact that the agricultural missionaries for the most part are working in tropical or semi-tropical climates, it is emphasized that they should have special training, and for this purpose they are invited to make the fullest possible use of the government sub-tropical station at Miami, Fla. The government recognizes the service which the agricultural missionaries are rendering to home agriculture, and reference was made to a missionary in Rhodesia in bringing to light new varieties of trees, such as the sycamore fig, now being distributed widely in Florida. It was pointed out that the real success of missionary effort in agriculture is to be measured by the degree to which the natives can be inspired to become themselves investigators and experimenters. It was recommended that the Boards

might well maintain an official in Washington who should keep the Department and the workers on the field in close touch along lines of coöperation and mutual benefit.

In 1914 the American Board exchanged work in Mexico with the Southern Methodist Board, they taking our mission in Chihuahua in Northern Mexico, and we taking over their work in Guadalajara. Some apprehension was expressed as to whether the members of our Congregational churches would find themselves at home in their new Methodist connection. We are glad to find that no such difficulty has arisen. All the Protestant missions in Mexico are now, as a rule, known as the Iglesia Evangelica of Mexico. Moreover, fraternal Christian relations have been established between the Protestants of Northern Mexico and of the neighboring states across the border. A significant demonstration of friendship between the neighboring countries was made in connection with the recognition of Mexico by the United States Government, at a missionary celebration of the Methodists in Saltillo. The meeting was held in this capital of the state of Coahuila in honor of the fiftieth anniversary of the Methodist Mission. Dr. James Cannon, the presiding bishop, was present, accompanied by three secretaries of the Board of Missions in Nashville; and the occasion was considered to presage increasing success in the Mexico work.

In many parishes of the Protestant Episcopal Church throughout the country, the Good Friday offerings have for several years been designated for work among Jews, and sent to Bishop MacInnes in Jerusalem. An interesting extension of this work is about to be made. The Eastern Orthodox Church more than a year ago, requested the National Council of this denomination to appoint American chaplains to assist especially in the Orthodox seminaries in the Near East. The first \$15,000 of the Good Friday offerings, which this last year totaled more than \$18,000, is to be devoted to this work, and will provide for one chaplain and the expenses of the first year's work on a limited scale.

In the year 1845, the American Board began work in Amoy, Southern China, an important port between Foochow and Canton, under the leadership of Dr. Abeel and Messrs Doty and Pohlman, the two latter coming over from Borneo, where they had been engaged in missionary work. Three years later, on what was considered a "red-letter day," they baptized a Chinese mother and her two sons, and a little church was erected. This was the first church building of the Protestant missions in China. Amoy was later transferred to the Dutch Reformed

Board, and a mighty mission has grown up from the seaport as a base. Recently the seventy-fifth anniversary of this church has been celebrated as an occasion in which all the neighboring missions participated with great joy. The church is now self-supporting and self-governing. Pastor Huang, who is an old man, is the son of the first Chinese pastor of the church. He has now retired, but is still helping in the work. The occasion was considered of sufficient importance for the National Christian Council to send a delegate.

¶

"Of what use is the vastness of the world to a man whose shoes pinch him?" So runs an ancient Chinese proverb. It would seem to apply to many of the people of China today, especially those who live in the province of Honan, where the tyrannies of the militarists bear with peculiar hardness upon the peasant population. We learn from the *China Illustrated Review* such facts as these: Any farmer foolish enough to drive a cart onto any main road is at once deprived of its use. Soldiers are being quartered in houses of respectable folks, and behave themselves in obnoxious ways. Every factory, farmhouse, inn, and dwelling place within reach of the main road is occupied by soldiers, who do not hesitate to burn the doors, windows, and other wooden fittings, to keep their precious hides warm. Every inn seen was either full of soldiers, or else had been left for more comfortable quarters after having been systematically wrecked. Every temple is either ruined, or is in process of being ruined by these ruffians, who respect neither beauty nor religion. Famine, it is stated, is being forced upon the Chinese by the commanders and rulers of the country, the farmers being taxed today eight, nine, and ten times the amounts of the last dynasty taxes in order that they may be compelled to grow opium. In eighteen hsien (county) districts in one western province last year, the opium taxes equalled more than fifteen million taels, and nine-tenths of this amount went to help Tsao Kun maintain his precarious position. Wives and children of farmers are being sold openly in certain hsien in order to pay the illegal taxes forced on the people by the troop commanders and petty officials. Is the soul of China deadened that the people continue to put up with such cruelties and exactions?

¶

Recently two Chinese gentlemen have made the Canton Christian College the beneficiary of life insurance policies to provide three residences and an alumni club house. Another, prominent in Canton public life, has been responsible for gifts and pledges of \$7,000 for a small hospital and dispensary to be devoted to the treatment of campus workmen and near-by villagers. This institution, in connection with its well-established system for the production of disease-free silkworm eggs, will erect in the near future a building equipped with a model filature for reeling cocoons, and a cold storage plant for the

preservation of eggs. With funds furnished by the governor of Kwangtung, a general survey has been made of the silk industry of the province, yielding a large amount of valuable information, to be published at an early date.

¶

The American fleet of sixty war vessels anchored at Chefoo, China, early in April. A correspondent states that the people were anticipating the event with a good deal of alarm, in view of the inevitable rapid rise in the cost of living which will result. "It is an uncontested fact that during the past four years the cost of living has advanced anywhere from 300 per cent to 400 per cent. The responsibility for this increase lies entirely with the American fleet, and unless provision is made in the future for the fleet during its stay in Chefoo to be entirely self-supporting, the residents of that port are going to be seriously affected." It is stated that owing to the adequate shore patrols and the excellent organization of the Navy Y. M. C. A., the behavior of the American sailors on shore leaves very little just reason for complaint, and it is not on account of any such reason that the residents of Chefoo object to the annual visits of the fleet.

¶

Extraordinary things are happening in China in the deliverance of women from the thralldom of the immemorial past. The patriarchs of the Chinese are fairly bewildered by the rapidity of the social changes, especially the emancipation of their wives and their daughters. "A few years ago, the Chinese girl lived in the seclusion of her home, in bondage to rigid etiquette. Here she received her scanty education. At a tender age, she was betrothed. The choice of her future husband was made for her by her parents." Now all is changed. "The girls have almost as much freedom as those of Western nations." Undoubtedly grave dangers are incidental to the rapidity of this change. It is reported that parental authority among the Chinese is disappearing so rapidly as to presage a period of domestic anarchy. China's danger just now is not so much that she will fail to make progress, as that she will attempt to go "full steam ahead." None are more concerned in helping China to make the necessary adjustments than the missionaries engaged in the education of young women and girls.

¶

The American Legation at Peking, according to the *North China Herald*, has registered a protest to the Chinese Government regarding the action of Foochow officials in forcing Christian Chinese to grow the poppy for the production of opium. The protest is based upon an article in the Treaty of 1858 which provides that any convert to Christianity who "peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested." The Fukien provincial assembly has attempted to prevent the local officials from

forcing the farmers, Christian and otherwise, to cultivate the drug, but thus far, in vain. It is doubtful if the Peking authorities are in a position to enforce the law in a matter of this kind.



In 1918, the Catholic Foreign Missionary Society of America founded a new mission in Yeungkong, China, which was called the Maryknoll Mission. A volume has recently been published, describing the work of the pioneer missionaries to date. Some of the letters carry vivid and interesting impressions of Chinese life. By way of showing the different methods of the Catholic missionaries, we quote the following from a letter in this volume: "It is a curious feature of Protestant endeavor in China that abandoned babies seem to be overlooked in their philanthropical scheme; so much so that several Protestant books belittle the need of such work and claim it is a thing of the past. . . . Yet the Catholic missions are doing a mighty work in this one matter alone, sending to Heaven in one year souls exceeding the Catholic population of any one of sixty-two American dioceses. I haven't the latest figures on hand, but 125,000 dying babies were baptized in China, and 30,000 others who survived are housed in 140 orphanages."



The world continues to shrink. The French Government has announced completion of plans which will extend aërial service to its westernmost port in Africa, Dakar. The new system will link up with South America transport lines and will make the mail time eleven days shorter between Pernambuco, Brazil, and Paris. One hundred and twenty airplanes will be put into service, sixty of which will be held in reserve. The line will operate from Paris *via* Toulouse and Casablanca. The last-named will be the aërial port for the whole service, covering a distance of 1,900 miles.



The first mission board to reach Timbuktu, on the Upper Niger River in the French Sudan, will probably be the Christian Missionary Alliance. This organization is carrying on an aggressive work on the west coast of Africa, in what is known as French Guinea, between Gambia and Sierra Leone. Mr. Snead, one of their missionaries, who is now in this country, states that they plan to move up to Timbuktu, and may also enter the Ivory Coast. He explodes a good many notions as to the hostility of the French officials, stating that everywhere their missionaries are allowed to penetrate without let or hindrance. This being the case, the way would seem to be open for other mission boards to engage in work in the Sudan.



Add another to the list of the world's Bibles. We learn from the *South African Outlook* that at the meeting of the Presbytery of Blantyre, in Nyasaland, held last January, the moderator laid on the

table a copy of the complete Bible in Nyanja; and the Presbytery resolved to record their thanks to Almighty God for the completion of this work, "which will be to the Nyanja-speaking peoples a source of rich blessing as the Word of God in their own tongue has proved to be to all other peoples and races of the world." In December, 1922, 15,500 copies of the Union Nyanja Bible were sent out to Nyasaland. It has now become necessary to print another edition of 15,000. This rapid sale of the Bible indicates the extraordinary educational, religious, and economic advance made by the natives of Nyasaland.



The inquiry is sometimes made as to whether the Near East Relief is including religious instruction in its orphanage work. On this subject, we are glad to quote from our Mr. E. A. Yarrow, who is the Director General of the Near East Relief in the Caucasus. Mr. Yarrow says: "We agreed that there would be no religious propaganda in our schools, and we have kept our word, but we have been just as insistent that there should be no anti-religious teaching in our schools. This does not mean that our institutions are non-Christian or neutral. We have churches for the children in each of our posts, with a resident Armenian priest, whose services are in no way interfered with by the government. They are regularly conducted each Sabbath, and the priest is one of the personnel of the orphanage workers and has abundant opportunity of exercising a real spiritual influence on the children during the week. I would say that our institutions are positive Christian institutions, in which a deep underlying spiritual idealism is working. Although the opportunity for organized Christian teaching in our schools is lacking, on the phase of the general situation I have no fears whatever, as I feel the attitude of the government is simply a passing phase of the deep social and political upheaval of the whole country. Even this, what might be termed an anti-religious attitude of the government, is being modified from day to day, and to my mind it is simply a question of time when it will have become an incident past and ended. I can hardly conceive of any government being more cordial and helpful to a foreign relief organization working within its borders than has the Transcaucasian Soviet Government to the Near East Relief during the past seven months."



A correspondent of the *Near East* states that the port of Constantinople is in a perilous condition through the precipitate and ill-considered action of the Turkish authorities in summarily dismissing all the non-Moslem pilots, and the immobilization of one fell swoop of the foreign-owned tugs and all the salvage appliances and craft operated by foreign companies. The towage facilities have been reduced to two toy tugs and a small supply of inefficient pilots. As the result of these drastic changes, Constantinople is considered by shipping men one of the most dangerous ports in the world.



Constantinople's Delegation to Jerusalem, with Secretaries Riggs and Emerson on board the *Pierre Loti*: Left to right, back row, Dr. Peet, Treasurer A. B. C. F. M., Diplomat, Statesman, and what not; Dr. McNaughton, Principal Bithynia High School; Miss Emerson; Dr. Gates, President Robert College; Mrs. Huntington, wife of Prof. George Huntington of Robert College, and daughter of Mr. Cleveland Dodge, of New York; Mr. Goodsell, President School of Religion, Director Language School, etc., etc. Front row, Secretary Riggs, Mr. and Mrs. Stevens, Y. M. C. A.

THE JERUSALEM CONFERENCE

By ERNEST W. RIGGS

NO more fitting place could be found for the climax of the series of Conferences about the Mediterranean than the Mount of Olives. Looking out over the Haram esh Sherif, crowded with Moslem worshipers on the last Friday before Ramadan, one could not but remember the words so earnestly spoken to the disciples by our Lord as He looked out on the same Temple Area crowded with a different group of seekers after God. "Go ye into all the world," and verily all parts of the Moslem World were represented in this gathering of disciples nineteen centuries later. "And lo, I am with you," and surely He was with those who were earnestly seeking His guidance.

Groups of missionaries had met at Constantine, Algeria; at Helwan, in Egypt, and at Brummana, near Beirut, representing in each case the missionary organizations in each area. And here at Jerusalem were a few leaders from each of these groups. There were also representatives from China, from India, from Russian Turkestan, from Java, from Somaliland meeting with representatives

from the Societies in Europe and America. Yet the conference was not large, there being but about eighty persons altogether.

The meetings were held in the Greek Orthodox Patriarchal Church both morning and afternoon. At noon and in the evening the various committees of findings, into which the whole conference was divided, met for their deliberations. In the Russian convent nearby the ladies were quartered, while the whole group was served by friends from the "American Colony" in the refectory of the convent. These patient nuns, faithful in their extreme of poverty, gave rich samples of Russian music as a token of their appreciation of the voluntary contribution made by members of the Conference in recognition not only of their cordiality, but also of the extremely difficult position in which they find themselves at present. The Greek patriarch, venerable in years and in service, was present on two occasions. Dr. Mott earnestly presented to him our common task and asked his coöperation. No one could escape the conviction that it was a time to

forget all ancient divisions of the Church in the unity of the faith that is ours.

This conference was most earnest in its efforts to study sincerely the great problems before the Christian Church as it sets itself more perfectly to fulfill our Lord's last command. There was deep and growing humiliation as the meagerness of our efforts of the past were revealed. There was a more understanding sympathy expressed for the deeper things of Islam and a conviction that the Christian workers, both native and foreign, needed to study it more sympathetically. The present plastic state of the Moslem world became evident as reports from all parts were given, and this, with the evident eagerness for Western learning, seemed to constitute a challenge to the most prayerful and immediate efforts of the Christian Church to recognize and grapple with its problem.

The most impressive session of the conference was on Sunday afternoon, when different workers, both native and foreign, gave personal testimonies to those indispensable realities from their own Chris-



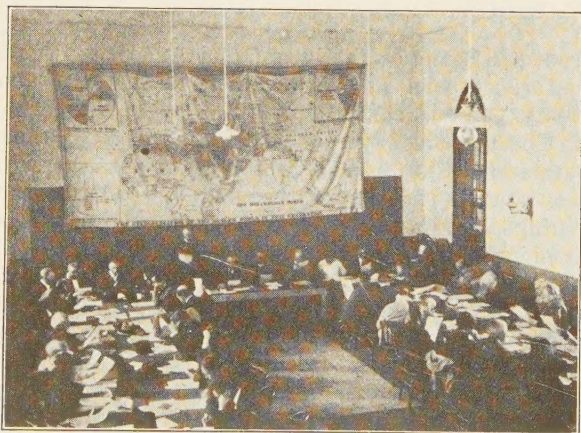
Miss Olive Greene, waiting for the deputation at Geuz Tepe, Smyrna, where she is giving herself to work for young Turkish women.

coördinating and making more effective the production and distribution of literature in all parts of the Moslem world. The second was an effort to bring into being a Conference of Northern Africa and Western Asia somewhat similar to the National Christian Conferences of India, China, and Japan.

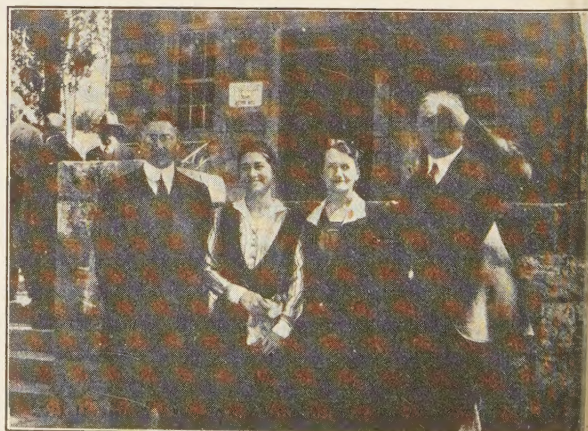
But five days were assigned for the sessions. No time off was allowed for sight-seeing, and every delegate was present at every session. It took all of Dr. Mott's skill as presiding officer to direct the final gathering up of the reports, so as to complete it within the schedule. The result was, however, a most valuable series of findings which will be available for the guidance and inspiration of those unable to be present, and for the Home Boards and Societies.

The delegates were enabled to give themselves to the work so completely be-

cause of the perfection of the arrangements, under most difficult circumstances, for the entertainment of all. In this service Dr. Harte of the Y. M. C. A. was the indefatigable leader. The lack of opportunity for sight-seeing was in great measure compensated for by the helpfulness of Bishop McGinnes, of Jerusalem, on Sunday. A beautiful walk to Bethany in silent meditation and with appropriate hymns and readings from Scripture under his direction was taken on Sunday morning. At sunset, as we gathered on the brow of the hill, the points of special interest



THE BRUMMANA (BEIRUT) CONFERENCE AT WORK, LED BY DR. MOTT



In the shadows at Brummana (left to right): Pres. Bayard Dodge, of Beirut University; Mrs. George Huntington, of Robert College; Mrs. John R. Mott; Dr. Mott.

tian experience, which it was impossible for the Moslem to know.

As permanent results of this memorable gathering two organizations were set up. The first had been projected already, namely, a central office for

in the great city, holy alike to Jew, Christian and Moslem, were shown and explained.

Jerusalem was the center towards which the armies of the world gathered a few centuries ago. The memory of the violence and fanaticism of that attack upon what was a sacred shrine to the Moslem

has interpreted the Christian world to him in terms of blood and political intrigue. Is it not fitting that from Jerusalem, now under Christian rule but protecting the Moslem shrine, there should go out the healing streams of love for that same misunderstood and misunderstanding Moslem world?



Mrs. George White, of Salonica (left), and Secretary Mabel Emerson, of the W. B. M. (right), in silhouette against the sunset, *en route* to Salonica. Mrs. White goes to join her husband. Miss Emerson is studying the work of the Woman's Board in the Near East.

PRESENT CONDITIONS IN NORTHWEST CHINA

BY WATTS O. PYE¹

CHINA is American history from 1783 to 1812 made visible. The central government is weak and corrupt. It reminds us of what the first president, Timothy Dwight of Yale, declared of our American Government in 1803: "We have a country governed by blackguards and knaves. Who can paint anything more dreadful this side of hell than the corruption of the men in government positions at the capital?" Fiske's "Critical Period in American History" describes exactly much of China today. It is said that China is bankrupt, but this is not true. The central government is bankrupt, but China is not. The central government is under the domination of a number of military leaders who are grasping and selfish. Tsao Kun has just de-

manded \$2,500,000 of Governor Yen. This sum is only \$175,000 less than the total cost of the annual expense of the provincial government of Shansi. In the political world China is passing through one of those stages through which all nations in their transformations pass, during which "Every man did that which was right in his own eyes."

Probably the most notable thing in Chinese life today is the growth in activity and influence of the popular communes, bankers' associations, chambers of commerce, and provincial educational associations throughout the country. They virtually control the new official city police forces. They have now established a financial guardianship over the Chinese Ministry of Finance; they keep delegates in Peking to watch Parliament; they sent two representatives

¹ From "Fenchow" for February, 1924.

to the Washington Conference—men of keen and progressive minds, one of them Chairman of the National Committee of the Y. M. C. A. Since their return these men have been considered the spokesmen of the people. These popular organizations have been seeking to starve out the military leaders—therefore the unpaid armies which break into banditry. These popular groups have no blind prejudices against the foreigner, but they would like him to let up his eternal propaganda as to their need of his money, and wait until they are able to go to him and ask him for it on a straight business basis. They wish to protect the foreigner within their gates but do not see why, since he has brought many of the present troubles upon himself and them, he should be entitled to more privileged consideration than themselves. They do not see how our governments can seriously ask them to suppress banditry, and at the same time coöperate with the bandits in compelling the payment of blackmail by the Peking régime, or seriously ask the abolition of militarism while maintaining refuges in the form of legation settlements in Peking and the port cities, into which the militarists can flee with their spoils.

In view of the misrepresentations of conditions as gathered from the daily press, the time has come when it is important, both from the standpoint of justice to China and for the sake of a true understanding of the environment in which our mission work is being done, that Christian leaders everywhere should speak out plainly.

THREE REVOLUTIONS

If one thinks deeply into the present situation, he will see that three great revolutions are now in progress in China. The first is the intellectual revolution, by which the mind of China is rapidly turning from an unscientific, superstitious, medieval attitude toward the nature of the universe, to the modern scientific standpoint. The second is an industrial revolution, by which mass production by steam-driven machinery is dispossessing the old system of hand crafts. This is breaking up the old order of society. The third is a political revolution which has set aside the autocratic, monarchical system which ruled China for four thousand years and is in process of building up a democratic China.

Several other constructive movements full of encouragement are evident. First is the growth of public opinion, expressing itself ever more definitely and more effectively. This is something which was not known under the old régime in China. A public has come into being and a public that cares about moral questions; and public opinion, which was biting its rubber ring three hundred years ago in Shakespeare's London, is taking its baby steps into China today. All government leaders now take account of this new force. A second development is education. Several real universities are being developed and are adapting their work to meet the needs of the people. The phonetic script, which aims to produce a uniform spoken language through-

out the country, and other popular education movements, are beginning to count. Third is an increased popular interest in religion, including Christianity. Fourth, popular self-government, as expressed in provincial and local autonomous movements, is steadily developing in many parts of the country. In Shansi, in particular, the village reform movement has made wonderful progress. Fifth is the growth in activity and interest and influence of the chambers of commerce and educational associations mentioned above.

SHANSI BUSINESS

Business conditions reflect this same condition of progress among the people in the midst of chaos in their government. For example, trade with the United States never in its past history reached so high a point as during the past two years, when from press reports we should judge the country to be demoralized. In Shansi and Shensi this general situation is strongly reflected. The main crops were good. Certain new crops and industries are being rapidly developed, and this should mean more prosperity for the people. From the viewpoint of Christian work we are vitally interested in this, for the possibility of self-support and a self-propagating church is in China intimately bound up with the problem of raising the economic condition of the people.

One of the walnut producing districts in China lies in our American Board field here in Western Shansi. One man in the foothills near Fenchow, who in the past has been able with difficulty to market his nuts for \$100 a year, last year sold the crop for \$1,000, and is thereby raised at once from a poverty-stricken family to one in almost comfortable circumstances.

China now ranks third among the cotton producing countries of the world, and Shansi, through Governor Yen's efforts, has become fifth among the provinces, while Shensi cotton brings today on the Shanghai market the highest price in China.

In the peanut industry, which was introduced into China by a Presbyterian missionary, Samuel Mills, China last year arose to first place among the nations of the world, the United States following India as third. Among the provinces, Shansi has this year arisen to seventh place. In the sandy ridges some of our people are introducing the crop with good results.

In the production of Chinese furs, Shansi comes after Mongolia and Manchuria. In the western part of our field, some of our church people make a large part of their living in this way.

In Shansi and Shensi sheep and camel wool is of rapidly increasing value; 15 per cent of the local production of sheep wool in China and Mongolia last year came from these two provinces.

In Yu Lin Fu there has developed a large rug industry, which makes use of both sheep and camel wool. The rugs are largely exported, and they are evidence of the spread of the art of rug making

which was introduced into China during the Manchu dynasty by a Mongol Llama, who established a sort of training workshop for the poor children of the neighborhood. It was not until 1896, when one of these rugs was sent to the St. Louis Exposition and was awarded a first-class medal, that the fame of Chinese rugs extended outside the country of their origin. Several of our church members in Yu Lin Fu and the region round about are doing well in this industry.

The motor roads now open to traffic in Shansi, affording better communications, are creating a marked increase in business, particularly noticeable, for instance, in Fenchow, where the 543 shops of ten years ago have now increased to 926. A new building era is evident on all sides, and lumber and brick yards are driven to their utmost to provide building materials.

OTHER SIGNS OF PROGRESS

In educational lines the same signs of progress are to be seen. In Shensi a geographical survey for the province has this past summer been launched. A university for Northwestern China is projected by the government. In Shansi, in addition to the students in Japan, the provincial government is supporting a considerable number of students in the medical school of Shantung Christian University, in the Hankow Christian normal school, and has fourteen students in the College of Forestry and Agriculture of Nanking Christian University. The last report of the Shansi Bureau of Education shows that 75 per cent of the children of school age in Shansi are now in school, which percentage is an increase of ten times that of 1917. Schools of primary grade have been established in practically all the villages and towns containing as many as fifty families, and they number 19,720 in all.

It is well to recall these things which mark the brighter side of the Chinese situation. If we are tempted to feel discouraged, we must not forget the tremendous task which lies before China. It is easy to move a small nation with a small population, but China, with a third of the total population of the globe, is a difficult problem. Those who know the

conditions, who can think and see deeply enough, stand amazed at what China is accomplishing. It seems humanly incredible, even though at present what Roosevelt called the "lunatic fringe" of every movement is sometimes evident.

YET SOME HINDRANCES

From the standpoint of the social life of the people there are certain great evils which are likely to be an increasing hindrance. Cigarette smoking is on the increase. Half of the world's cigarettes are smoked today in China. The habit of drinking is increasing with alarming rapidity. With prohibition enforcement in the United States, the number of breweries in China increased rapidly. Not until these last few years, when American breweries began their work, have the Chinese in the Christian era been drinkers. They have twice in their history been in danger of being injured by drink. The first time was during the Chou dynasty. Finally, King Wen, who began his reign in 1122 B.C., when Samuel was still a young man, beginning his life as a prophet in Judea, strictly forbade the use of strong drink. The second time was shortly before the birth of Christ, when the penalty for drunkenness was death.

MAH JONG IN PARTICULAR

The American people are making much of the game of Mah Jong, which for centuries has been the most demoralizing gambling game in China. The influence of this in China itself is not good. Strong efforts have been made in many districts in China to stamp the game out. Governor Yen had prohibited its being played anywhere in Shansi under penalty of a heavy fine and imprisonment. So strictly has this law been enforced, that I have lived and traveled in China for sixteen years and have never seen a Chinese playing the game. Now, the Chinese are hearing through the papers that Americans, even good people, are playing it. Is it any wonder that the Christians of China are confused and that in provinces where the game is not outlawed by the government Christians are trying to bring it into church gatherings, on the ground that Christians in America play it at similar gatherings?

CHRISTIAN AGRICULTURAL EDUCATION IN CHINA

The Nanking Committee Meetings, February 7-9, 1924

By ROBERT E. CHANDLER

NO one, expert or amateur, could miss the spirit and significance of these meetings just held.

It was the "Committee on Agricultural Education" of the China Christian Educational Association. It appears that there are now in China twenty-eight missionaries who are specialists in agriculture (including animal husbandry). This number in itself is surprising. Probably three-quarters of these men have been added to the China

force within the last five years. Many of them are by no means beginners, but have had varied experience in America and other lands. Of the twenty-eight, eighteen were present at the Nanking meetings. In addition, there were school teachers and missionaries in country work, all keenly interested in the movement, and most of them doing something to help in the agricultural problems of their sections. There was even one Professor of

Theology! The total enrollment was sixty. And this number kept coming, with enthusiasm, for three full days, in spite of most discouraging weather.

The first outstanding impression was of the earnest and deep evangelistic spirit of all these workers. We wish that some cautious and conservative brethren, who have felt that "farming is no part of Christian missions," might have been present. There was no discussion of theology, but no one could fail to realize the full Christian viewpoint, and the spiritual yearning over the multitudes of China in the vast country districts. There were memorable talks given during the meetings, both by ministers and by agriculturists.

The real experts stood out by their knowledge and by their helpfulness. Some of them were Chinese. All of them, though perhaps new in China, are working at the ground facts. An instance was a little pamphlet provided, "An Economic and Social Survey of 102 Farms near Wuhu, Anhwei." It is a model for work of this kind which ought to be done in many different lines. Christian doctors have been in China for more than a hundred years, but there has been no such careful survey of health conditions in a country field. We cannot say a great deal more for the exact study of the distinctively religious and educational problems, although surveys of a general sort, for the whole country, have been made. Now the science of survey, as well as the science of agriculture, is coming in.

And these men and women are concentrating on the country, but not upon agriculture by itself. Education for children and for adults, social organization, medical provision, the growth of the religious life—truly they are trying to help each country village to win for itself the "Abundant Life" which Jesus came to give. One of the outline statements which received the most attention was a detailed and careful "Best Village Program."

The personnel of the Conference showed one marked deficiency. The Chinese were very few. Of course the Central Government and Provincial bodies are carrying forward much in agriculture and forestry, and the big task for China is theirs. In many instances, unfortunately, the work is rather superficial, and the graduates of such schools are looking for more advanced positions, rather than keeping their thought upon ever broader problems in the country, and how to solve them. The distinctively Christian agricultural work is so new that only a few Chinese have been trained as yet. A great task lies there, with a great amount of material that can be used. Preachers and teachers ought to be given some help that they can pass on to other people.

The enthusiasm of the Chinese members, however, made up for their fewness. One of the best things of the whole Conference was a play given by students of the Department of Agriculture and Forestry of Nanking University. It was a play on cotton planting, and showed a Chinese village pastor, and an agricultural worker from the University, taking the Christian message together. The shrewd and simple farmers could not be easily won to try the new seed. Gradually their confidence was gained, and they began to really see that the two men, and the Institution behind them, genuinely wanted to help them in their life. When, after a year of experimentation, their cotton returns were greatly increased, and they were beginning to taste Christian Church fellowship also, great was their honest joy and gratitude. This play got across, all the way, to us who were looking on. And we are told that it has done the same with the farming people, cotton planters, in districts of Shantung.

Surely in China we are learning more about the full Christian message, and about how it may win its way.



ANATOLIA PREPARATORY DEPARTMENT IN GREECE
Where Dr. George E. White has gathered former Marsovan students

AN AFRICAN NOBLE

By ARTHUR J. ORNER

FROM a cloudless blue sky the African sun blazed down pitilessly on the waterless land. It was nearly two o'clock in the afternoon. We had broken camp before daylight at the Sabi River, where the night had been spent, and had traveled seventeen miles through a hot, dry country, almost desert.

I had reached the water-hole with one carrier, lightly loaded, before ten o'clock. This was the only water for miles in any direction—just a little shallow hole in the ground under the edge of a rock, where the water slowly seeped out. It had been protected from wild animals by a barricade of sticks piled loosely together, and one reached the water by removing a few sticks and then wriggling his way down to where he could dip a cupful at a time of the green, stagnant liquid. Thousands of butterflies fluttered about, sucking the moisture from the damp earth at the edge of the hole.

Since half-past eleven my carriers had been straggling into camp with their loads, tired and parched with thirst. Now, at two o'clock, two carriers remained to be accounted for—one a strong fellow, who I knew had the strength to keep up with the foremost; and the other, a young boy on his first long trip, who had complained for some days of sore feet. The carriers sat about, or lay sprawled at full length on the ground under the scanty shade of the almost leafless trees. They look occasionally at the cook-pot standing ready by the little fire of thorn sticks, for they had not eaten their breakfast; but although nearly famished, they would not think of cooking until the last carrier had arrived, for that would be contrary to their custom and not fair to the late comer.

During a lull in their incessant talk one of the missing carriers walked in and threw down his load with a grunt, saying: "Mvura, mvura, ndi pe mvura—water, water, give me water." Some one quickly handed him a calabash filled with water and he drank it in great gulps, then in answer to the questioning looks he replied:

"Nduma (the missing carrier) is far behind. I stayed back with him for hours and carried part of his load as well as my own, but his feet were so sore and swollen that he could hardly hobble along. He begged me to stay with him, for he is carrying meal, and in this famine time he feared that if he were left alone he would be killed by the first natives who met him in order that they might steal his food. But at last he gave out altogether and couldn't walk another step.

"He said: 'I will lie down here and die, for I am already nearly dead of thirst; go on and leave me now to die.'

"So I could do no more, as I, too, was very

thirsty, and I came along to get help. Oh, I am so thirsty; give me more water."

Then he drank again, but Hlatini, who had been the first to arrive, quickly jumped to his feet and asked me to loan him my teakettle, which he filled with water, and then off he started at a trot back to the worn-out carrier miles behind.

All was quiet again except for the occasional low talking of the men as they lay about dozing under the trees. Two hours passed and at length Hlatini returned, carrying the load of the missing boy; and a short distance behind him Nduma himself limped painfully along, leaning on a stick. When both had been given a drink there were a few good-natured jokes at the expense of Nduma, a little good-natured chaffing, and the incident was forgotten.

But the thought came to me: "What a similarity in human nature the world over. How similar the sympathy and help which these African heathen savages have shown to that which one might expect among civilized people. Who is to say that these people are not as worthy as we of the Gospel and of the civilization that blesses mankind wherever the Gospel is known?"



THE WATER HOLE

The boy is the one who took the water to the sick carrier and helped him in with his load

THE WOMAN'S MISSIONARY SOCIETY IN A FEDERATED CHURCH

By MRS. CHARLES H. DANIELS

ONE of our newest expressions in churches is the Federated Church. This is a firm of two or three names, as the case may be, perhaps Methodist and Congregational. Each partner, having been in business for itself during a period of years, has certain assets and liabilities to be brought into the new compact and adjusted with the best good of the federated plans in view. Such a religious and business combination may become an irresistible force for good in the community.

But how fares the woman's missionary society? Is it swallowed up in the complications of federating everything? Not at all. Quite calmly it sets itself the task of adjustment and finds no insuperable obstacles in the way. The Congregational Auxiliary may continue to hold out a hand and clasp its Branch in the same old loyalty, while with the other hand it walks in pleasant, helpful fellowship with a Methodist society, the latter also loyal to its denominational obligations. The simple schedule is as follows:—

Federated in study

Federated in promotion: plans for the women of the community

Federated in sewing, now sending a barrel to a Methodist school, again to a Congregational home missionary, for example, while all enter heartily into each endeavor

Federated in spirit, so that a member becomes more absorbed in the work for humanity and for the Kingdom of God, ignoring, if not forgetting, to which denomination she belongs.

Being thus thoroughly tied together in spirit and activities, the disposal of money contributed may be in two separate channels without weakening the pact. The Methodists have their big World Service Program, in which their women are apportioned a sum to tax every true woman in that faith. In fact, because of federation, the other women in the federated society hear and know more about these Service aims than they would otherwise know, and so they may become eager too.

The Congregationalists have their denominational plans, heading up in the Apportionment Plan, and to that the women must be loyal. So it comes to pass, naturally and agreeably to all, that money for benevolence is not federated. The ideal doubtless is to make a joint canvass of the entire community (supposing this to be its only church) for the money to maintain the church which is serving all alike. One treasurer receives these so-called "church expense" contributions and disburses them. The canvass for benevolences may be carried on at the same time, but there would be a differentiation in the appeal to the two denominational adherents.

Mr. A and Mrs. A will give church expense money in a uniform envelope used by all the church, but, being Methodists, their benevolence money will go in a special envelope to a Methodist treasurer, who will disburse it to his own denomination. Mr. and Mrs. B, being of the other persuasion, also have their separate envelope and separate treasurer, who has an eye to the Apportionment figures and regularly sends his returns to Congregational headquarters.

The result is the same whether the women of the missionary society give their money for women's work through the church envelopes or through the society's treasurer. In either case supplementary gifts may be gathered by federated efforts, in which all the women participate, with greater enthusiasm than if each group were separate and smaller—such efforts as Thank-Offering meetings, missionary plays, and pageants. The extra money thus secured may be designated in the case of Thank-Offering envelopes, as one society does, by a red M and C upon the outside. In the case of tickets sold for an entertainment, or basket offerings, an equal division may be made.

The federated society may have new adjustments to learn as the idea grows older, but even now it appears quite able to maintain itself. Its great need is to preserve that missionary spirit which alone keeps any kind of a society really vital and serviceable.



A CHURCH'S INVESTMENT IN CHINA

By P. S. GOERTZ

"DIONGLOH, in the Mandarin pronounced Chang-loh, and meaning 'long happiness,' is one of the sixteen stations of the American Board in China. It is the name of a city only, but because it is also the county seat and the principal city of the region, the whole county usually goes by that name. The region so designated is from thirty to



IN AN ANCESTRAL HALL

A recitation room in an old building, all that was available before Houghton Hall was built

forty miles long and from fifteen to twenty miles wide, and has a population of at least 300,000. Within these bounds there is but the one walled city, but there are a number of villages, towns, and market places of importance, and with a population of not less than 10,000 each.

"A good part of the region is touched by the ocean, and thus not a few of the inhabitants spend their lives in fishing. People going up and down the coast between Hongkong and Shanghai are likely to meet fishing boats that have their home in one of the Diongloh coast villages.

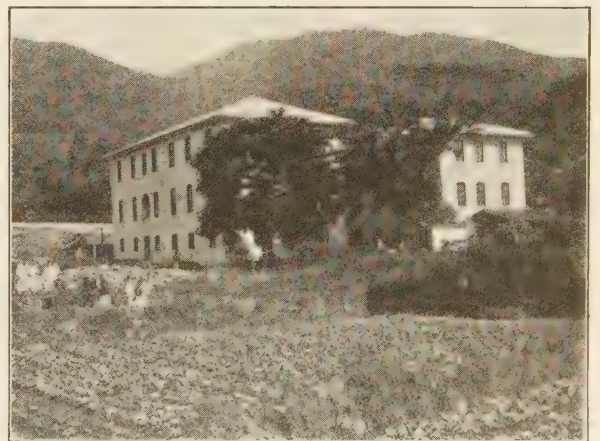
"A larger number work the fields. A basin that is by some thought to be a former channel of the Min River now forms a productive and important agricultural region. Another large percentage of people live in the mountains and on small, high plateaus. There is also still a remnant of the old type Chinese scholar. Certain villages are famous for being able to claim first and second degree men. Business men, builders, craftsmen, and artisans also make their contribution to the life of the community.

"Diongloh is fortunate in being, so to say, the front door to Foochow. The rivers and creeks running into various parts of the field make it easy to reach Foochow, the capital of the province of Fukien. Day and night boats and launches ply up and down the river. For the price of a street car fare in many cities in America during the war, men can reach many parts of the field on a steam launch from Foochow. It is, perhaps, this that accounts for the

fact that in business, as coolies, and in religious work, not a few Diongloh men and women serve in the capital city. And during the revolution a year ago, when the Southern Army took possession of Foochow, and the people were afraid of being robbed by either the advancing or retreating army, they found a haven of refuge in Diongloh. They could scatter into the field within two or three hours and get out of the hands of a ruthless band of soldiers.

"It is this beautiful and populous and important field in which the Church of the Redeemer of New Haven, Conn., has won a special interest and has made an important permanent investment. Though Christian work had been done here for years, largely from the city of Foochow, it is only lately that a definite policy for work in the Diongloh field, with that city as the center, has been adopted.

"In saying this, I am referring especially to the educational work. Rev. F. P. Beach, now at the head of the Department of Education at Fukien Christian University, started an academy for boys in Diongloh about eight years ago. Under his able leadership the school grew rapidly in size and importance. Foochow College, an institution of the American Board, furnished the teaching staff from among its alumni, and eager students from various villages and towns made up the student body. But the school had one very serious handicap. Students, faculty, and high standards, yes, but practically nothing of a building. Four temporary recitation rooms, one old temple about to crumble to the ground, and one ancestral hall not much better, was the extent of the equipment.



HOUGHTON HALL

The new building at Diongloh

"In order to house the students, practically all the rules of sanitation we were teaching had to be broken. The question raised itself in our minds whether a Christian school had a right to invite students to such quarters, and yet those in charge did the best they could with what they had. This

was during the war, and no one had heart nor courage to hope for funds from home for a building when other things seemed more pressing.

"By the time the war had ended for a year or more, and Mr. Beach had been called to the University, the writer was assigned to work in this field. Mr. Beach turned over the work with the hope that funds for a modest building might soon be secured. I made known our needs to the Church of the Redeemer in New Haven. But before my letter and request could really be brought before the church, we were obliged to return home for health reasons. That meant a year or more in America, and, fortunately, a more or less direct contact with the church. The fellowship was in every way refreshing and uplifting to us. Pastor, deacons, and members, young and old, allowed us to share with them the experiences we had had in China, and gave us freely and bountifully of theirs. We soon saw that the Church of the Redeemer is a generous church, beyond many churches of its size and financial strength. For years it has maintained a religious center in another part of the city of New Haven. This work called for a heavy annual budget, but that was always cheerfully covered. Every legitimate appeal that came had careful and sympathetic consideration; this gave us courage to present the needs of our Boys' Academy at Diongloh. It was February, 1922, when business was at its lowest ebb in America. Industry was at a standstill, prices were falling, and everybody was more likely to lose money than to make it. But the pastor and a few members of his advisory board felt that the church ought to have a chance to do its best.

Five thousand dollars was the goal set, and five thousand and twenty-one dollars actually came through the Boston Treasurer to the field!

"This amount has built a building that would cost no less than \$30,000 at home in America. It is built of solid stone, burnt brick, and tile roof. In places the foundation two and one-half feet thick goes down seven feet deep, so that the whole building practically stands on solid rock. There is dormitory room for 110 boys, a dining room that will hold 150, and chapel seating 275; game rooms and office rooms, as well as five large recitation rooms. It makes a real home for both students and teachers.

"Here it stands, 'Houghton Hall,' named in honor of Mr. Houghton, the pastor of the church, finished and occupied, the only Christian school building for older boys in a district as large in population as Bridgeport and New Haven combined. Not every student who attends the school is likely to be an aggressive Christian, because we admit and train both Christian and non-Christian; but we seek to maintain a real Christian atmosphere in the school, and a large number of students will be definitely led into the Christian life, into higher schools, and into Christian service.

"The dedication of the building took place not long ago. Dr. Ellsworth Huntington, Professor of Geography of Yale University, and a former missionary of the American Board in Turkey, also a member of the Church of the Redeemer, was the principal speaker of the occasion.

"The Church of the Redeemer invests well. Certainly Diongloh is happy to have won its interest and good will."

CASTE LEVELING IN INDIA

By JAMES M. HESS

"Willingness on the part of various castes to inter-dine is one of the cleanest cut examples of crumbling caste walls. At the annual banquet given the students of the American College in Madura, India, finishing their degree year and those finishing Junior College, one hundred and sixty-five of all castes and creeds sat down to a dinner of Indian dainties. Young non-castemen and young low castemen sat between Brahmin classmates and laughed and joked together as though it were a common occurrence. It was simply a dramatic representation of what is coming in India.

"Christian education has been the great leveler of caste lines. The Christian idea of the universality of brotherhood is a tenet accepted by the thinking young men of India. Mahatma Gandhi, the great apostle opposed to 'untouchability,' is much beloved by the student bodies of Indian colleges and schools. To them he is the representative of all that is richest and loftiest in Indian life. When he could send, just before his release from

prison, a 'New Testament' to his Mohammedan colleague, Mohammed Ali, and beg him to thoughtfully read and follow its teachings, and when Mohammed Ali could devote much of his address at the All India Congress, at Nagpur, to a presentation of the life and teachings of Our Lord, Jesus Christ, it is not strange that the Indian student can forget his caste and follow his leader. For the thoughtful student looks to the time when all India will be one, and his education tells him it can never be realized as long as the country has its caste cleavages.

"But six years ago this same dinner was attended by a dozen Christian students, while today it is attended by practically every member of the two classes. Such is the trend of the times in India, once believed to be irrevocably committed to caste distinction. And the power behind the change is the wonderful life and teachings of Our Lord in contrast to the lives of those numberless deities comprising the Hindu pantheon."

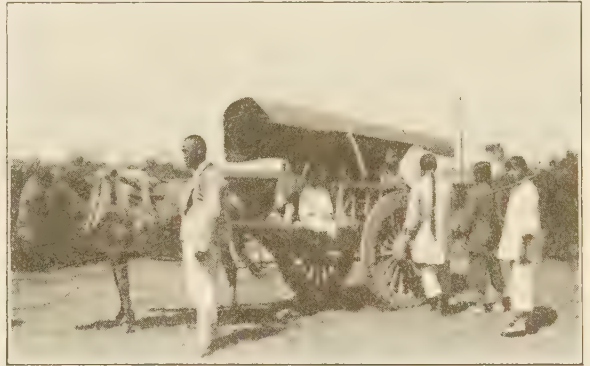
MOVIES FROM TEHSIEN, NORTH CHINA

*Glimpses of the life at the Grace Wyckoff Memorial School, founded in 1892, in Tehsien
Miss Mabel Huggins (I.), President*



GOLDEN LOVE ARRIVES ON DONKEY BACK

In the bags on the donkey's back are her supplies of bedding and clothing, etc. The wash basin wouldn't go in the bag, so she carried it in front of her. Many girls come to the school *via* donkey.



A FARM WAGON BUS

If several girls live in the same village or community, they generally come together to school in such a big farm cart as this.



MORNING TOILET IN THE ASSEMBLY BEDROOM

The assembly room's seats serve as wash stands and dressing tables



A NEW DORMITORY NEEDED

These are the girls who sleep in the assembly room, plus the girls who sleep on the porches and the extra ones who are tucked in, three in a room.



THE THREE COOKS OF THE SCHOOL

They had just finished dishwashing. It struck them as a most comical time to have their pictures taken. But the camera was ready and they were game

WHAT THE CHURCHES ARE DOING

By WILLIAM S. BEARD

PROPHECIES are extremely dangerous. I am not proposing to indulge in any. I will nevertheless narrate typical instances as to the results of The 1924 Canvass, as these stories have come from the lips of pastors and state leaders.

Here is a church in Pennsylvania which had voted not to use the Every Member Canvass method. Having no better method to suggest, it drifted along, utilizing no financial system whatever until the moment had come when some felt that the church must close. A visit from one of the state leaders served to dissipate the gloom and to bring brightness again to the sky. A Canvass was planned with a budget of \$6,000, of which \$600 represented the apportionment. The state leader was told that it would be impossible to get twelve men to conduct the Canvass. When the day of the Canvass arrived, however, there were forty volunteers. The Canvass was a success and, on April 30, 1924, this church had paid over to the several Missionary Societies \$475 of its \$600 apportionment, thus indi-

cating that the apportionment of a church which thought it could not carry on will be far exceeded for 1924.

Another church in Pennsylvania faced a total 1924 budget of \$10,000, of which the apportionment was \$1,200. This church had never employed the Every Member Canvass, but decided to try this method. The Canvass was so thoroughly a success that, with receipts which are anticipated from the Sunday School, women's societies and other sources, the total apportionment payments by this church for 1924 are estimated as likely to approximate \$2,100.

The church in Bethel, Vermont, reports the Canvass for home expenses and benevolences as so successful that the church is now able to withdraw from the Home Missionary list, and the amount raised for benevolences will not be decreased as compared with 1923.

The Warren Church, Westbrook, Maine, reports a Canvass with the teams present 100 per cent when the canvassers met for instructions. Ninety per cent of the subscriptions needed were received and recorded in less than three hours on the afternoon of the Canvass, and \$1,000 more than the amount asked was finally given.

The First Church, Fargo, North Dakota, is a notable illustration of what can be achieved. This church faced the necessity of raising extra funds of about \$2,500 for special work, in addition to meeting its regular running expenses and the apportionment. The E. M. C. Committee began work in May and had everything well in hand before the summer vacation. A considerable part of the early days was spent by a very devoted woman in preparing the parish lists. All the suggestions which are supposed to guarantee a successful Canvass were followed, and some extras. The young people of the Sunday School had been told about the Every Member Canvass early in the campaign, with the result that on one of the Sundays prior to the Canvass a boy from the Church School stepped forward and, in full, manly voice, gave a neat, earnest speech, presenting to the church \$100 raised by the upper classes of the Sunday School toward the budget of the church for the ensuing year. One class of boys gave \$4 each.

It is hardly surprising that, though the 1923 pledges to the regular budget of the church amounted to only \$5,200, the 1924 subscriptions, according to the January issue of *Congregational North Dakota*, totaled at that time \$7,700, with the prospect that when the pledges were all in hand, the entire budget of home expenses and apportionment would be fully subscribed.

Concerning this Canvass, a member of the Committee writes: "The by-products of the Canvass and the work preparatory to it have been of great im-



ROBERT BOSWORTH ALLEN, OF OAK PARK, ILL., AND HIS "SPECIAL RESPONSIBILITY," HIS DAD'S WAYSIDE PULPIT

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portance. The whole church has become informed about many important matters previously known only to those directly in touch with the various activities of the church. In preparing our complete roll of church adherers, many valuable contacts were made with the newer members, and many acquaintances were stimulated. Some who have not been active in church work were found to be willing to help wherever they were needed."

The church at Newell, Iowa, has for seven years been carrying a deficit. On the Thursday evening preceding the Canvass, at a large social gathering, \$4,000 was raised and, on the day of the Canvass, \$2,100 additional was subscribed, with the Canvass still incomplete. This provided for the entire 1924 budget, including benevolences.

The colored churches of the South have made an enviable record. In 1922, only 30 churches used the second Sunday in December for the Canvass. In 1923, 95 churches utilized that date. The churches taking the Canvass the second Sunday in December, 1922, raised \$18,665 for home expenses; for benevolences, \$2,619. The churches using the second Sunday in December, 1923, raised \$46,780 for home expenses; for benevolences, \$11,839. Furthermore, Superintendent Lawless estimates that 136 laymen participated this year for the first time in helping to set up and conduct the Canvass.

The church at Dixon, Illinois, reports an Every Member Canvass for home expenses and benevolences, the benevolent subscription exceeding the 1924 apportionment by 75 per cent.

The church at Barberton, Ohio, reports the Canvass so successful that a formal request has been made that the Home Missionary grant be cut down to \$400, and expresses the hope that within a year it might come to self-support.

The church at Algona, Iowa, thought in 1923 it had reached its limit. It faced a \$300 loss at the beginning of 1924 in amounts which had previously come from members of the church who had died or moved away. Despite this, the church started out bravely on its Canvass and, though its people felt they had reached their limit in time past, the apportionment giving for 1923, which amounted to \$580, was increased to almost \$1,200 subscribed in 1924.

The Old South Church, Worcester, Mass., reports

that their Canvass enabled them to exceed their apportionment for 1924 by \$1,000.

The First Congregational Church, Watertown, Conn., increased the number of givers toward benevolences from 150 to 175, with the result that over \$1,900 of an apportionment of \$2,025 was subscribed the day of the Canvass.

The Pilgrim Church, Duluth, Minn., which has always paid its apportionment regularly, adopted the Every Member Canvass idea for the first time this season. Concerning the Canvass, Dr. Elderkin says: "Two of my men told me that this assembling of the men of Pilgrim back of the canvass for funds is the finest thing that has happened to the Pilgrim Church."

A Maine layman, who heard about the "\$10 a Minute" idea, said: "This is fine, but I cannot be content with one thrill a year. I must have a thrill a week. Put me down for \$520 a year toward the apportionment of my church."

And so we might go on, if it were necessary, with the rehearsal of instance after instance, indicating the determination of the churches to meet the full financial necessities of their local program and the world-wide work.

As we said above, prophecies are dangerous. However, one fact confronts us: The receipts of the Societies for the first three months of the present year—for the period ending March 31—reveal the following comparison:—

Receipts for the three months through March 31, 1923—	\$284,264.52
Receipts for the three months through March 31, 1924—	\$295,294.92
A gain of \$11,030.	

This article was written on May 5—too early to report the April returns. One thing is sure: If all the churches do as well in 1924, as a very considerable group give evidence of doing, they ought to exceed any previous goal reached.

Furthermore, and this is most vital, inasmuch as the churches which made thorough-going use of the Every Member Canvass achieved so outstanding a success in their last Canvass, surely every last church ought to swing into line with the coming of this fall and utilize to the full The 1925 Plan. All the forces to the aid of the State Conferences and their Superintendents!

Miss Gertrude Harris (B.), Marathi Mission, is happy in starting on another chapter of life and work in India. She writes with deep gratitude for the increased appropriations for the Training School, which has made possible the opening of a new class. There are sixteen in the new class, ten of whom are in the dormitory. Several have been refused. The Bible Training School for some years, housed in a building used as an orphanage, is now finding more room in a building which years ago was in use for the Bible Training School and which is

again available until the new building is erected. The rooms are more than full and the kitchen is crowded, but there has not been a word of complaint from the women; on the contrary they are happy and grateful. They are undertaking a dramatization of Amos to give for the benefit of the building fund. Miss Harris writes "there are so many things to praise God for, and we want our Father to have as many reasons to rejoice in the hopeful growth of His children as a result of these blessings."

THE NURSES' ASSOCIATION OF CHINA

BY MAUD MCGWIGAN (P.)

THIS body, which includes all foreign and native registered nurses, now numbers about 600 members. They all come from Christian hospitals, most of which are connected with the missions, and are a wonderful leavening force for Christianity in China. It is a part of the International League of Nurses. In the meeting which I attended in Canton, the first of February, it was voted to send four delegates to the next League meeting, to be held in Helsingfors, Finland, in 1925. One of these will be Miss Wu, educated in America at Johns Hopkins Training School for Nurses, and now at the head of a large Training School in Shanghai. The others will be foreign nurses either going to or coming from furlough in England or America.

My journey from Lintsing was by station Ford and the bus line to Tehchow, at which place I took the fine new train, the Blue Express, with cars made in Massachusetts. This was the train held up by the bandits last May, when so many passengers were captured and taken to bandit strongholds. We were *en route* for Pukow, and when we went through the mountains, we had an extra guard of soldiers, some of them known to have been in the former gang, but now taken over into the army. A searchlight and machine gun were perched on the top of the rear car, while an armed guard sat at each end of each car.

Leaving Pukow, we crossed the great rolling Yangtse, to take a Chinese express on the other side. By the time we reached Shanghai there were ten nurses in the party; and we were met by porters, who took us to the Missionary Home, where we spent Sunday. The Steamship *President Jackson* was in the harbor, and we proceeded to Hongkong in the enjoyment of American food and Seattle water. A movie man took our pictures, which you may see in some travelogue—sixty-five foreign and thirty-five Chinese nurses, all going to the Conference at Canton, which proved to be the greatest the Association has ever known.

At Hongkong we were met and supplied with badges, and escorted to a big launch that took us to the Steamship *Fat Shan*, which means Buddha Mountain; and this carried us the remaining hundred miles to Canton. At our journey's end we were met by many nurses, and by Dr. and Mrs. Todd of Kung Yee Hospital, and were taken in busses to the distant suburb in which the hospital is located. As this was almost empty on account of its being Chinese New Year season, we found abundant accommodations in the hospital; while the Medical



MISS LIU
Nurse at Tunghsien Women's
Hospital

School connected with the plant gave the Assembly Hall and dormitories for the native nurses. We began with a big reception, when the address of welcome was by the representative of the Government and was interpreted by the fine Chinese doctor, who through the following days was the interpreter at all sessions—first in English, then in Mandarin, and then in Cantonese. Sometimes the business sessions seemed a little tedious, because all that was spoken must be given in three languages; but it was inspiring.

We had sessions every forenoon, and excursions each afternoon. The Texas Oil Company and others loaned their fine launches; the Canadian Motor Car Company gave big reductions. Much of the time we walked in narrow

streets where even a ricksha could not go; and when a sedan chair came, we clung to the walls to give it space to pass.

We visited the only hospital for the insane in all China. It was a well-kept institution under foreign supervision: Dr. Sheldon, with efficient Chinese doctors, and an American just lately out; and also a foreign business manager. There are 730 patients. We visited an old Chinese hospital where Chinese medicine is used. The doctor feels the pulse and decides what medicine to use, writes out a prescription, and sends to the supply room, where all sorts of "things," as well as herbs, are compounded, then to the brewing room, to be condensed to one-half the quantity, and finally served to the patient. The place was not well kept, and we longed to help there.

At Canton Christian College, a beautiful place, we were cordially received, and served delicious tea; as also at the old Canton Hospital, founded in 1835, the oldest Christian hospital in all China. They have a good Training School also. A long ride in busses and an interminable walk brought us to David Gregg Hospital, which includes Turner Training School and Hackett Medical College, all under the Presbyterians. We had a most enjoyable tea and visit, and returned to Kung Yao in a pouring rain.

Of course an afternoon or two was given to shopping; carved ivory, silk, and china were among the purchases, for the shops are irresistible.

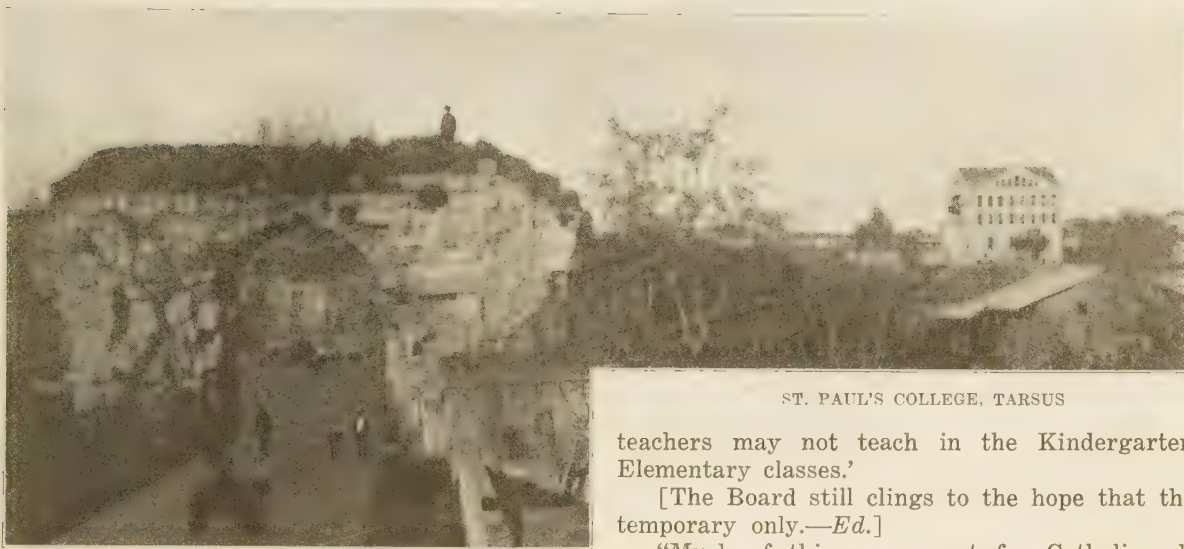
We considered the Conference one of the finest and so much help to each and all; and especially do we want to train the Chinese to take over the organization sometime as their own. Also plans were made for a Home for the N. A. C. in Shanghai contributions began immediately to flow in, and

when Miss Stephenson, the President, presented plans and pictures, she was most heartily received.

Returning, we found the *President Jackson* in port, and were allowed to board the ship twenty-four hours before sailing, a privilege we appreciated

very much. We had the opportunity to visit the London Mission Hospital, which is away up on the mountain side. It is a great help to see how other nurses are overcoming their obstacles and working out their own problems.

SO OUR MISSIONARIES WRITE



ST. PAUL'S GATE, TARSUS
All that remains of the ancient city wall

REV. PAUL NILSON, TARSUS, TURKEY

"Turkey still continues to startle the world with changes. First, a Republic is declared and a new government is formed. Then the Turks politely say good-bye to the Sultan. Before this shock is over the Caliph and his family are ordered to leave the country!

"So today Turkey is a little Republic, with about seven million people. The Moslem World no longer has a head in Europe. The Sultan and Caliph of millions of Moslems are now both out of a job and guests of Christian Europe.

"Meanwhile here in TARSUS we continue our school work, wondering if Turkey will send out the Americans, too, along with the Caliph and the Sultan. But as long as we obey the Turkish school rules we are told that we may stay.

"Turks themselves are surprised by the changes, but for the most part pleased. Said a lawyer: 'Why should little Turkey pay millions each year to support a religious leader for other countries?' And another said: 'Now government can be unhampered by the religious leaders—anyhow, in all republics the government and religion are separate.'

"Our last school order reads: 'Schools that are teaching religion under the guise of education should be closed. Religious pictures, statues, etc., are forbidden in schoolrooms. They may be placed only in the one room set aside for religious purposes. The Arabic language may not be taught, Armenian

teachers may not teach in the Kindergarten or Elementary classes.'

[The Board still clings to the hope that this is temporary only.—*Ed.*]

"Much of this was meant for Catholic schools which have many pictures. We don't have many strictly religious pictures, yet when the Inspector came, I had to take down the picture of Jesus in the Temple and a couple of others. That was not pleasant.

"So we have in the school no religious pictures, no daily Bible lesson, and no required Chapel, with singing and prayers. (Something like Public Schools in America?) But nothing can hinder us from living the Christian life! And is there any better preaching than the example of the man who lives as his Master taught?

"For the Armenian and Greek boys in school we still have our evening prayers, and on Thursday night I have thirty boys in the Pastor's Training Class. On Sunday we have Church and Sunday School. The Bible is open, and we have many here in four different languages. Last Sunday an old Armenian and Greek reminisced about the 'good old days' when as boys their own church leaders forbade reading of the Bible!

"While our work is not the easiest, still we rejoice in the opportunity to continue in this City of Paul. 'LET THERE BE LIGHT' is still our Motto. And Light is needed. We want your prayers."

March 18, 1924.

"You asked for a letter illustrating our NEED. Here it is: *Our Greatest Need—Christian Teachers.* St. Paul's Collegiate Institute is still continuing in Tarsus, with 200 boys and nine teachers. It is American founded and largely supported by America, but we have only two American teachers.



ST. PAUL'S, TARSUS, STUDENTS

All but one are Arabs or Turks. They want an American Teacher

"Last week a tourist party of Americans stumbled into Tarsus—or rather, bumped in on a Ford—looking for St. Paul's house; they were astonished to find a school named for him. They passed through St. Paul's Gate—all that is left of the ancient city wall. They rejoiced to see the spirit of St. Paul continued in St. Paul's College.

"Most foreign schools in Turkey are closed. Angora requires obedience to her own school laws. A few American schools are allowed to continue, since they promised to abide by the law. The law, as it came to us, first forbade chapel exercises, with reading of the Bible and prayer, when Moslem boys were present. It forbade Bible lessons for Moslems; then the order came that all religious 'pictures and statues' must be removed. Another order followed, stating that the Turkish language, History, and Geography must be taught by Turks only. Later we were told that no Armenians may teach in the elementary classes. During these three years practically all of the Armenians and Greeks have left the country. Christian native teachers are not to be found. We have found good, loyal Turkish teachers, but they cannot be expected to have either American or Christian ideals of school work. In accordance with the law, we have dropped chapel and Bible study from the school program. In the place of them we have Morning Assembly and Scouting. For the Armenians and Greeks in the school, we have special Bible classes and meetings. School continues, but . . .

"To continue the SPIRIT of St. Paul in St. Paul's College, we must have MEN of his spirit! While we need many things—money, land, buildings, endowment—OUR GREATEST NEED IS FOR TWO AMERICAN CHRISTIAN TEACHERS IN TARSUS IN SEPTEMBER."

April 14, 1924.



REV. AND MRS. PAUL E. NILSON AND RUTH CONSTANCE
St. Paul's, Tarsus

CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

"We are learning every day in every way how to govern a country. The variety of new devices for making life worth living is amazing. The people in charge often make me think of a child with a new toy. Just now, it is the Friday closing fad. Today a measure of liberty is being given; but after this everything is to be tight shut on Fridays. I am told that it is not the will of the government that a man should even go to his office and quietly work for himself behind closed doors, even though all his clerks have a holiday. The blue laws of New England once more. But it seems quite evident that this is not a matter of religion. There seems to be no intention to make Moslems of us all. And it is not based on religious grounds, but rather on the principle of one day of rest per seven. Perhaps the demands of the laboring class have something to do with it. Companies where it is impossible to close down entirely, such as trolley and steamship companies, are enjoined to give their employees some other day, such as are employed Fridays. However, I am unable in my own mind to separate this legislation entirely from that about alcohol. The use of intoxicants was entirely forbidden a while ago; but it is now announced that the Government has put in its budget of receipts for 1924 the sum of five million liras to be obtained from the revenue on alcoholic drinks, and the trade is to be revived as a government monopoly. This seems to prove what I had suspected at the time—namely, that the animus of this sudden leaning toward prohibition was the desire to put the Greeks out of business. Nearly all the wineshops of the town were owned and operated by Greeks; and this prohibition put (I am told) 20,000 Greeks out of work. Having accomplished their object, and driven these fellows either out of town or into other trades, the Government is now to take up the lucrative business itself, and produce a tremendous revenue therefrom. Similarly now, the closing up of Moslem shops one day a week will hurt nobody; but the loyal non-Moslem, who observes his own day of rest as well, will be shut up two days each week, to the detriment of his trade. Every possible measure that could hurt the non-Moslem is being taken. No street-cries except in Turkish is one of the orders; just as non-Turkish street signs have been ordered taken down, and the books of all companies operating under Turkish charter have been ordered kept in Turkish; and such companies have been ordered to employ only Moslems in their business. It was decreed a short while ago that no foreigner could own a motor-boat on the Bosphorus; and now no foreign coal is to be allowed imported here.

"The beauty of all these and sundry other regulations is, that, as they themselves say, the *ilam* of the *kadi* lasts three days. Several of the new rules are already out of date, like the prohibition of perfumery and toilet powder, which died almost as soon as it was born, owing to the rebellion of

the wives of several deputies, who *must* have their cosmetics, etc., so that now foreigners are allowed to own boats, and foreign signs are tolerated if the owners will pay a far higher tax than for Turkish signs; and books can be kept in other languages, since not enough Turks could be found to know bookkeeping. The rules about Turkish teachers in non-Turkish schools are a bit bothersome now, but we do not know how long they may be applied. I understand Miss Kinney has succeeded in getting rid of one of her five! A Greek friend of mine told me he overheard a Turk in the Department of Public Instruction say: 'We have made a fine move—we have put three Turkish teachers in each Greek school; and next year we are going to follow it up by requiring that all the directors be Turks.' Well, maybe they will. They are capable of almost anything! The latest I have heard about business regulations is, that a grocer was complaining to me that he had to put a higher price on his toilet paper, because toilet paper has just been declared by the Government a *luxury*!

"In Angora there is a tempest in their teapot over some criticism by the newspapers because the deputies voted themselves larger salaries. One newspaper reporter was attacked by a deputy and beaten; and now reporters have been refused access to the corridors, and some deputies are trying to get them forbidden entrance into the hall to listen to proceedings. But the aforesaid belligerent deputy thinks fists are not dignified enough weapons for deputies, and so he has introduced a bill to legalize the duel, so that he may be able to challenge any future reporters with firearms. The papers are full now of opinions about duelling."

February 1, 1924.

MISS ELIZABETH L. LEWIS (B.), CONSTANTINOPLE

"The work here continues to be more interesting all the time. The latest thing we have started in the school is a 'health campaign.' We have had all the children weighed, measured, and examined, and hope within a few weeks to have all the teeth, tonsil, and adenoid cases fixed up. The children are making up health charts, illustrated with pictures cut from magazines showing proper health habits, posture, and suitable nourishing foods. We also have a posture class in corrective gymnastics which we hope will help to straighten up some of the backs and shoulders.

"Our Girl Reserve Club is working hard now on two little plays and getting things ready for a bazaar, the proceeds of which they will contribute to the school for a lunch fund to provide hot, nourishing lunches for some of the weak, undernourished children. The Girl Reserve Club is a Y. W. C. A. Club, and we use as much of the handbook material as is suitable for girls in this country. The Club meets once a week—Wednesdays, from three to five—and this year they are divided into three groups: basketry, dramatics, and first aid. After a short business meeting and discussion, they go to their

classes for an hour, and then to the garden for drilling and games.

"Several weeks ago all of the Girl Reserves of the city went to the Pera Y. W. C. A. Service Center for a rally. They had competition in marching tactics and volley-ball. The Gedik Pasha Reserves took first place in the marching and second in the volley-ball, so they were quite proud. It is a wonderful inspiration to me to watch the girls develop through activities of this kind, and I feel as though I can get nearer to them in this way than any other.

W. NESBITT CHAMBERS, BEIRUT, SYRIA

"Dr. and Mrs. Nute passed here last Saturday on their way to Adana. We were glad of the visit and hope they may reach Adana without much trouble. The latest news from there is not very encouraging. Dr. Haas writes that the government attempts to look upon the hospital as private. Regulations for private hospitals make it almost impossible to continue work. He has appealed to the government at Angora. This makes one feel that a permit for Dr. Nute is in the dim distance. However, he looks upon it philosophically and can study the language for a year. He can do that in Adana, and at the same time establish contact and study the situation."

February 5, 1924.

J. C. MARTIN, ALEPPO, SYRIA

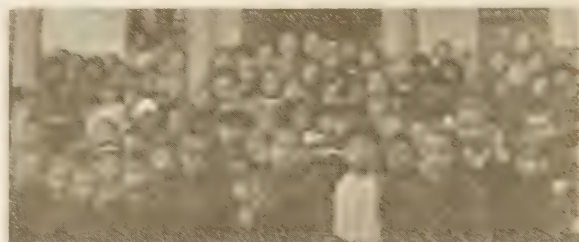
"Word received from Aintab yesterday states that Dr. Piper is having clinics and that one patient has been admitted into the hospital. This was three days after Dr. Piper had reached Aintab. Dr. Nute is in Adana, getting settled there, but at last reports had not yet begun work.

"Turkish doctors are carrying on a determined offensive against our doctors and nurses almost everywhere throughout the country. Dr. Dodd has two lawsuits on his hands: one for incendiarism, the other for supposed attempt to introduce syphilis into a Turkish officer's family. Dr. Clark, we hear, is not allowed to treat any patients in his hospital. Miss Phelps's trial in Marash is now going on in the Court of Appeals. Dr. Hamilton has been strictly ordered to confine herself to midwifery cases. Dr. Haas's difficulties continue to multiply. Among other things, he is charged with issuing prescriptions containing such quantities of poison as would cause instant death, if taken. This indicates what medical missionaries are up against just now. Turkish doctors want to have the field entirely to themselves and are receiving the support of the Government in this.

"Marash College has not yet been given permission to reopen in spite of announcements to the contrary from Constantinople. The local government declares that what has actually been granted is permission to apply for permission to reopen under the Republic.

"It is doubtful if a Boys' School can be opened in Adana in the near future. Apart from government obstruction, which must be reckoned on, a proper man to take charge, it appears, will not be available, the Kerrs having decided to go to America, and after one year of study, return to take up work in the American University of Beirut."

February 22, 1924.



ALBANIAN BOYS

PHINEAS B. KENNEDY, KORTCHA, ALBANIA

Two Americans Killed in Albania

"This sad news has reached us here from the north, for these two fellow-citizens of ours were killed near the national capital, Tirana. We understand they were here in Albania on business. Conditions here have been quiet as far as safety in traveling is concerned, but politically and economically we are far from being settled. The boundaries between Albania and her neighbors are not yet settled. Men are actually starving in the north, and the League of Nations voted financial assistance. The Albanians have the greatest love and respect for America. Accordingly, we ask our friends to reserve their judgment until we get further light as to the cause of this crime.

"From a missionary point of view it only goes to show that these Balkan nations need the continued prayers and assistance of Christian Americans; that it is 'righteousness that exalteth a nation'; that the dignity of human life is taught when the Ten Commandments are opened to the minds and consciences of men, and we all realize that we are God's sons, and accordingly brothers one toward another."

April 12, 1924.

MISS NINA E. RICE, ATHENS, GREECE

"A little while ago the relief treasury was so low that we feared we should have to close the work altogether, but we said: 'We simply cannot in the middle of winter.' And it has remained till now, like the widow's cruse of oil, never full but never quite empty. It has been a cold, hard winter, with much suffering, but no terrible epidemics. The last two weeks have brought spring weather, and people are brightening up a little.

"I am busy in school, but as I have opportunity, visit the relief camps. One can see all stages in the evolution of a refugee from those living in tents surrounded by slimy mud or in a corner of barracks.

with no furniture, only floor space to squat down in the midst of a crowd, up to those who now have their own little humble homes of one or two tiny rooms, and are beginning to work and live regularly again. These little houses are like doll-houses, and kept ship-shape.

"Some of our best people are in these villages, and are full of plans to help one another. Miss Emerson of our Board was here last Sunday, and was much touched to see the Sunday morning congregation taking up their regular collection for the poor as if they were not poor themselves! A new Christian Endeavor Society has been organized, and is carrying on a night school for older boys. Miss Shane has organized a night school for little boot-blacks, and about ninety boys come, in four grades of school. They are bright and eager. The first night, things were a little irregular, and they were being informally dismissed, when one little boy asked: 'Aren't we going to have a *prayer*?' So of course they did.

"There is a girls' club for older girls out of school. Much of this work has originated from the people themselves, and is carried on largely by their own teachers and preachers in inexpensive tents and sheds. We could multiply it at least fourfold and extend it in all our refugee camps if we had only twice as much money.

"Miss Shane has a Big Brothers' Club for boys alone, or just out of orphanages, to whom, if necessary, she advances a little capital to set up in business. She looks out for them, has club work with them, but never gives them anything outright except in case of sickness. They are paying back their loans and developing finely. This work also should be extended; the N. E. R. is cooperating.

"Our own school is growing and prospering; I will tell you all about it some day. We do not yet know what we shall be, but are trying to make these days well worth while to girls who have no other possibility of school. Mrs. Morgenthau has helped nine girls to come."

March 29, 1924.



STUDENTS' COTTAGES, FOREST SCHOOL, P. I.



BAGNIO Y. M. C. A. CONFERENCE (P. I.)

A discussion group, made up of students representing high schools and colleges in different parts of the Islands.

CLARENCE A. NEFF, LOS BANOS, LUZON, P. I.

"The Forest School of Los Banos, Luzon, P. I., is located on the edge of a big mountain jungle, forty miles from Manila. The scenery is unusually beautiful and the climate quite healthful. The sixty students come from all over the Islands—two from head-hunting tribes—and are an unusually attractive bunch to work with. In addition to my teaching, I have found plenty of opportunities for helping in outside activities. I have started a weekly convocation and two weekly religious discussion groups (one of them for College of Agriculture students). Recently we organized the Forest School Republic, quite similar to the Student Republic I helped plan at Foochow. The other day I received the surprise of my life when one of my classes came to me with a petition that Bible be introduced as part of the regular English course. I was surprised again when I received permission to grant their request. There is something about the forest service that makes a strong appeal to one's idealism, and I believe that these men might become missionaries of justice and brotherhood, when they scatter over the Islands to work as forest rangers.

"It has often occurred to me that a liberal organization like the American Board might do a unique service to the cause of the Kingdom through attaching a few missionary teachers to non-mission schools, where their services might be acceptable. Their salaries might be paid either by the schools themselves, or in whole or in part by the Board. In any case the Board would save money through not having to furnish housing, equipment or work funds. The school would gain through getting a teacher who would come for a long term of work, and whose main object would be rendering service and building character, rather than money-making or mere adventure. The teacher himself would gain through the protection of the Board against insecurity of employment, and through the intellectual, moral, and religious stimulus he would be continually receiving from it."

METHODS AND PROGRAMS

NEXT YEAR WITH OUR BOYS AND GIRLS

More and more those of us who are engaged in religious education in the Church School are realizing that its program and its plans fall far short unless they give world vision, a knowledge of conditions and needs throughout the world in which we live and a real impetus to help and serve wherever service and help are needed. No longer can we regard missionary education as a side issue or an extra. The Christians of tomorrow, unlike many of the Christians of today, must realize that to be an all-round Christian is impossible without the missionary motive and interest of Christ. Let us at the outset of the year build a missionary program into the whole plan of our Church School in all its departments. Let us connect education with definite service.

For this purpose, especially for the program of the organized department of children and also for the club or class which meets in the week for more time than the limited Sunday School hour affords, the following paragraphs are written. If you do not find in them a possibility that meets your own need, write to the secretaries of the Boards in your own district for help in laying your plans. All the material listed here is available at the office of any of the Woman's Boards or the American Board—Boston, Chicago, San Francisco. See the advertisement on later page for prices. In the July number we shall specialize on the material available for the worship period of the Sunday School and its departments, material which will not require a week-day session or a club meeting.

There never was a more interesting country for the cultivation of world friendship than China, nor one more appealing to the boys and girls of America, and hardly ever have we had so fascinating a set of material than that which is ready for our hand this year. The variety and wealth of the material would appall the uninitiated, perhaps, but the discriminating eye bent on picking out the material best adapted for the local church situation will find in the items given below something of really suggestive value. We have tried to include sufficient comment to help the leader in the selection of the material which best meets his or her own need.

FOR INTERMEDIATES

Three years ago an experienced leader of Intermediate boys and girls sitting in the Woman's Board office said: "Why do you missionary people persistently neglect the young people from twelve to fifteen? You have wonderful material for the children and it's too *young* for the Intermediates. You have good material for the young people and it's

too *old* for Intermediates. When are you ever going to be considering that group where now you fail to help many a young person in forming a really vital service purpose?" Fortunately, these three years since that indictment have brought forth much in the way of change. This past year we have had an excellent book for leaders of Intermediates, and hundreds of enthusiastic reports have come in from all over the country from leaders who have found it helpful and valuable. With these come an added request for something for the Intermediates themselves to read, so this year we can meet both needs.

A Book for Boys. "Torch Bearers in China," by Basil Matthews and A. E. Southon.

The author of "Yarns of Heroes," a writer most widely known in England and America for his fine stories for boys, has here given us a fascinating book. A glimpse at its chapter titles will show something of what Mr. Matthews and his collaborator have in store for us. We quote a few of these: "The Brigands and the Boys," "The Race of Hero Spirits," "The Dope Fiends of Shi Shou," "The Crimson Trail," "A Mule, a Map and a Man," "The Torch Race." The book is full of stories thrillingly told, with much of the picturesque background of Chinese life. No grown-up can fail to catch something of the wonder of China through this book, and certainly the Intermediates will find it is their own special possession. The fact that it is primarily a book for boys will not, we believe, prevent the girls from reading it. In its pages even the boys will find two fine stories of girls in China. In this review we wanted to give a passage to show something of Mr. Matthews's brilliant style, but it was hard to select one out of all the many pages. Perhaps the following lines may serve the trick:—

A dark-eyed, shock-haired boy lay on the grass under a wagon on the great Kansas prairie. He was healthily tired with the long day's tramp in the sun and the wind.

The glowing embers of a wood fire that shone fitfully on his bronzed face gleamed in the dark with a comfortable, friendly glow. Over this fire the boy, Albert Shelton, had roasted a rabbit that he had noosed that evening.

Suddenly there was a rattling in the grass. The boy fearlessly ran in the direction of the poisonous rattlesnake, and so skillfully cracked his whip (with which he had been practicing for weeks with this in view) that he broke the snake's back and killed it. The rattles were cut off the snake's tail and worn jauntily by Albert as a hatband.

* * * * *

The autumn of 1903 found Albert Shelton twenty-eight-year-old young doctor, with his wife, aboard the steamer *China*, sailing out through the Golden Gate from the harbor of San Francisco, with the bows westward ho' to Hawaii, Japan, and the yellow waters of

the Yangtse. So they steamed into the port of Shanghai. . . .

The boy, Albert Shelton, who had spent his life on the broad, flat prairie, was now climbing higher and higher up toward "the roof of the world"—Tibet. All the rest of his life was to be spent among the wild, lowering mountains and on high plateaux, where few white men had been and almost none had lived. . . .

At last there came a new great opening of the trail that thrilled Dr. Shelton. At last his greatest dream was to come true. A letter had come from the supreme ruler of Tibet: "If there is nothing in existing treaties to keep you from coming to Lhasa, I will put no hindrance in your way."

He made up his mind to go. Here was the last great forbidden land in the world about to open. In all that country there was no school, no hospital, no playground, no road, no church, save the little school, the hospital, the church of twenty-five Christians which had gathered around Dr. Shelton, on the eastern border. He started forth. . . .

No missionary had ever been to Lhasa, the Forbidden City. The message which had come from the Supreme Lama that Shelton might go to Lhasa itself, was due to the fact that the doctor had opened the trail with his healing hand. . . .

The hoofs of the horses and mules clattered up the rough mountain road as Dr. Shelton, his friend, a Tibetan prince, Owei Tsen Chi—deposed by the Chinese—the cook his interpreter, and the six baggage mules, set out together on their adventure of friendship into the wilds of Eastern Tibet.

All through the day they traveled up and down over the passes, under cliffs and along broad valleys in that crumbled, rocky land.

At last they came to a place where the road winds in and out among the mountains along the side of a cliff. At one place the road turns sharply to the east at a right angle. Above the road the cliff rises sheer, like the side of a house.

Dr. Shelton was riding ahead. As he swung round the corner there was the crack of a rifle. A highwayman hidden crouching behind a thornbush on the north side of the cliff above the road had fired. The air was thick with pinging bullets. Some of the robbers ran back to drive Dr. Shelton's loaded mules away into the mountains; then they ran for their life.

Young China. Handbook for leaders by Mabel Gardiner Kerschner. By the same author as "Young Japan," used this past year. Here are lesson materials, with projects, stories, and suggestions for service suitable for organized classes of Intermediate boys or girls, for the Intermediate Christian Endeavor Society, for the Intermediate Department of the Church School, or for a special series of lessons in the Sunday School service itself, where, for a given period of weeks, special material may be substituted for the regular quarterlies, in which case, of course, some of the suggestions in the pamphlet must be omitted.

FOR JUNIORS

Friendship Center in China has been prepared by Wilhelmina Stooker and Janet Hill of the Auburn School of Religious Education. These two experienced authors and workers with boys and girls in religious education, as well as in school work, have given us in this enlarged pamphlet a splendid set of lessons on China for our Juniors. They have put in the pamphlet all the necessary material for the course, including stories, music, outline for

dramatics, and plans for work and service. The teacher who wishes to put through a thoroughly educational series of lessons with her Juniors in club or class or department will find here complete the material for her use, yet in so flexible a form that she can adapt it if she needs to. At the end of the course the Juniors will have seen a typical Chinese town transformed by the influence of Friendship Center—the missionary compound which has grown up gradually in its midst. They will have seen that "friendship center" helping their own friends in China, boys and girls like themselves who find the missionary a friend in work and play and study. The course may be supplemented by either of the two books mentioned below as story material now available.

During the course, if the complete plan is followed, a project is developed by which a model mission station and its Chinese village are set up, as the unfolding life of the village and station are taken up in the class. For that reason it will be a great advantage to the leader to use also *The Chinese Home Cut Out*, which gives the detailed plan of the village and station, with the little miniature buildings ready to be set up and the detail drawing of a typical Chinese house. This material may also be used independently of "Friendship Center in China" in connection with "Chinese Lanterns" or "Young China," or any other series which the teacher may prefer. The cut-out is prepared on heavy construction paper and will cost 50 cents.

Chinese Lanterns, by Minna McEuan Meyer, contains in text-book form stories of their friends in China for Junior boys and girls (eight to twelve years of age). It will be delightful to make the acquaintance of Ching Fong and his sister, Mei Chu, in their own home, at work, and at play; on the street and in the mission school. The boys will enjoy the chapter about the pirates' island, and the girls will laugh at Pao Chu and Mei Chu "dressing up" in their American teacher's clothes. And all will be glad to know the part we in America are having in lighting the Chinese lanterns which have been dull and useless without the Light of the World.

The Honorable Crimson Tree, by Anita B. Ferris, is a book of eight stories, first published in 1919, that have proved to be very popular with boys and girls, and excellent for telling. They deal with the new China, and will illustrate many of the phases of Chinese life that are described in the study books. Illustrated.

Picture Sheets. "Chinese Boys and Girls" and "Chinese Snap Shots," for use on posters, in notebooks, etc., are two new sheets in the already much used series prepared by the Missionary Education Movement on various countries and themes.

There will also be available maps, an excellent new play on China for juniors, and other supplementary material as the year progresses.

FOR PRIMARY CHILDREN

Children of China Post-Card Painting Book, by Elsie Anna Wood, contains six attractive colored pictures of Chinese boys and girls and their pets, with three outlines of each picture on post-cards to be painted by the children. A jingle for each picture and full directions for coloring make this welcome for rainy days in the home, or for primary department handwork. The cards may be used after they are finished as gifts for sick boys and girls or absent friends.

China Primary Picture Stories is a new set of interesting stories suitable for telling in class or before the department, with a large picture for each (11 × 14 inches).

The Book of a Chinese Baby, by Mary Entwistle, is a new type of book for our use. Every primary teacher will want her children to know and love this adorable Chinese baby, "Wen Bao," the "all precious," who is introduced through story and picture in this attractive little book. It will also be suitable for a home reading-book.

SOME INTERESTING NOTES AND STORIES

Medical missionary work in India is a rewarding thing, especially when one remembers that the proportion of registered medical practitioners to the population of India is said to be 1 to 45,000. In the Ahmednagar district alone there are some 2,000 villages where women have no one but Vaidyas and midwives for help in time of need.

* *

It is the policy of medical missions in India to locate their hospitals in such centers as not to compete with government institutions, and thus to carry medical relief to the needy districts and village centers. The report of a Presbyterian hospital in Miraj started in 1894 by Dr. W. J. Wanless is a captivating story. The first building on the present hospital compound was a ward for children, costing Rs. 2,500. This building was the result of a dying gift of forty cents, saved for missions by the fifteen-year-old sister of Dr. Wanless. An addition to the plant was made possible by the generous gift of the late John H. Converse. The Miraj Hospital, like other mission hospitals, is conducted on the principle that the rich help pay for the poor. For more than twenty years the Miraj Hospital has been self-supporting and received no government grant or aid. Since it reached the stage of self-support it has expended of its surplus receipts \$165,000 for the erection of new buildings in the expansion of the hospital plant. The annual gross income of the hospital is now approximately fifty thousand dollars.

* *

The Woman's Board's medical work in Madura and Ahmednagar and in Wai is a powerful educative force in the leveling of the caste barrier as well as in the definitely medical work. Many castes are found side by side in the same wards. Years ago high caste patients were wont to demand dry medicines, fearing pollution from water in the liquid medicines prepared by Christians. Such requests today are rare. Our hospitals gradually help to overcome caste and religious prejudices. Our hospitals are centers of evangelism, and emphasis is placed upon the fact that Christ the Great Physician is the soul and center of the entire work.

From Tehchow, China, comes interesting news of hospital happenings in the Williams Porter Hospital. In 1923 the hospital ministered to all sorts of in-patients—nearly a thousand of them. The dispensary at the hospital cared for 20,000 cal's, and even so, touched but the fringe of the need—the only hospital for two million people within a radius of forty miles. The Nurses' Training School has twenty-three pupil nurses. Five graduated in September.

* *

About ninety cents is the average daily wage for a laborer within the Tehsien Field, Shantung. About sixty cents covers the full maintenance of a patient in the hospital for a day. By fees and contributions, one-fourth of the budget is raised locally. The hospital staff includes Dr. and Mrs. F. F. Tucker, Dr. Lois Pendleton (I.), and two American nurses, Miss Mira L. Sawyer (I.) and Miss Grace O. Jevne (I.). The arrival of Mr. and Mrs. E. W. Ellis makes possible a long-dreamed-of and prayed-for plan—efficient chaplains in both hospitals. Mrs. Ellis sends us the following incidents from the wards: "One was a cancer case. She was sixty-seven years old, and Miss Sawyer called her 'Grandma.' Her face was sweet and peaceful. One day Grandma was trying to comfort another cancer case in the bed next to hers. 'Just look at me,' Grandma said. 'See how badly off I was. I had lost two and a half of my three souls and here I am almost well.' The twenty days that Grandma was in the hospital she had many long talks with the Bible-women, and one day said: 'When I get home the first thing that I do will be to take down all the paper gods in the place. What I have found here in the hospital is the true way. This is what I have always wanted.' The hospital has been caring for many wounded soldiers, and victims of the bandits spend considerable time in the hospital. After the worst of the pain is over, they are very ready to listen to the Gospel. One wounded soldier, after a prolonged stay in the hospital, said to the chaplain: 'Yes, I am reading a little. I had read some before I came, and now I am reading the Bible. I had not heard it before, but'—and his face lit up, his stuttering almost got the better of

him—"what I have heard has made me approve most heartily of Jesus." Perhaps the word 'adore' would be a better one to describe the look on his face."

* *

From Aruppukottai, a town of 30,000 in the Madura Mission, comes an interesting account through Mr. and Mrs. A. A. Martin, of a New Year's reception always given to the missionaries on that day. The church had acquired for the morning a Dodge touring car, the only one in the town. The reception started as a procession from the Hindu Girls' School. The missionaries and pastor were seated in the car, while a vigorous drum corps of village Christians took their place in front. A crowd of several hundred, mostly Christians, surrounded the car and slowly made their way up the street to the mission compound. From time to time the procession would stop for the garlanding of guests and the giving of limes, thus expressing New Year's good wishes. When the bungalow was reached, Miss Quickenden (I.) and Miss Smith (B.) took their seats with others on the verandah and the people crowded around. Songs were sung, garlands and limes were given, prayer was offered, and good wishes were exchanged. Village after village sent groups to present their greetings. Prominent men of the town came singly and in groups.

Mr. Martin gives an interesting incident of the way in which the pastor at Aruppukottai had been a peacemaker between two large castes which had gone to law over a land dispute. Feeling had been bitter, threatening to cause riot in the town. Rev. Samuel Joseph so equitably settled the quarrel that all were greatly pleased. Both castes sent a large group of men on New Year's day to show their friendliness and good wishes.

* *

The growth and development of the National Christian Council in China is such as to make the Boards glad to have a share in its financial budget. Word from headquarters in China shows that every care is being taken to keep down expenses. The officials on the ground believe it is an important part of their duty to see that every cent intrusted to them is spent wisely in accordance with the principles of the Council, and above all to the glory of God. The bulletin of the China National Christian Council has many interesting items. Among them is a list of topics for Christian universities and colleges to study. The Committee on International Relations has assigned fourteen topics to various educational institutions. Among these are the following: "Racial Antagonism: Its Cause, Development, and Results" (Yenching College, Peking University); "The Place of Nationalism in International Relations" (University of Nanking); "The Christian Attitude Toward the Use of Force and War" (Hankow Christian College); "Chinese Women and Their Task in the Improvement of National Relations" (Ginling College, Nanking, and Yenching

College, Peking); "The Christian Basis of International Relations" (West China Union University).

The National Council is wisely laying emphasis through its Committee on Evangelism in special conferences. Miss Fan, a graduate of Bridgman Academy, one of the secretaries, has been making a strenuous and interesting tour. Reports of this trip show how eagerly she was welcomed and how gladly her message was received.

* *

EYELASHES IN OR OUT

Can you imagine how painful it would be to have your eyelashes turned inward and brushing against the eyeball all the time? I can't. Anyhow, that is the result of trachoma at its worst.

This afternoon, I happened into the hospital in Foochow just as Dr. H. N. Kinnear was operating on a woman whose lashes had turned completely in out of sight. He had already cut out a piece of skin about a quarter of an inch wide along the lower lid and had sewed the edges together. That would pull the lower lashes out to their proper position. The upper lid doesn't have anything to pull on for such an operation, so he took out a strip about a quarter of an inch wide which contained the upper lashes. He sewed the edges together, cut a place higher up in the lid, and grafted the lashes in with his little curved needle and a thread made of some kind of seaweed! A disinfectant and bandage finished the job, so she got up and walked away.

He says she will be well from the operation in about three weeks. Then he can begin to treat the trachoma itself. Dr. Kinnear performed sixty-four such operations last year.

*Ruth Y. St. Clair in the
"Foochow Messenger."*

* *

REJOICING AT CAGAYAN

A letter from Miss Anna Isabel Fox (B.) tells of the rejoicing in Cagayan over the news made possible by the Carruth legacy that the W. B. M. has voted \$13,000 for the erection of a building for the Woman's Bible Training School. Miss Fox says: "I feel dumb, though my heart is in a turmoil of happiness and thanksgiving. We did hope that sometime in the coming year the funds might be raised for the new building, but the joyful news that the money was already given came so suddenly that we were almost overwhelmed, and have gone about with our feet hardly touching the earth! One of our church members has undertaken to buy a piece of land that we very much want and need, and we have made sketches of plans enough to fill a whole college campus and have not yet suited ourselves. It looks as though this coming year was to be the station's big building year, and it is all so wonderful and exciting that I don't want to go on furlough at all. We have all rejoiced over the



FILIPINO GIRLS' BIBLE TRAINING SCHOOL, CAGAYAN, P. I.

Three have just graduated; two have entered since this picture was taken. The school is in charge of the Misses Fox, one of whom, Miss Amy, is on her way home on furlough.

great news, and the Station has asked me to express to the Woman's Board our gratitude. As for us three Fox sisters, a simple 'thank you' seems all too inadequate, but it goes with all sincerity to the best Board that ever was."

* *

TRIALS IN MICRONESIA

Miss Elizabeth Baldwin writes on December 17, 1923: "A small inter-island steamer called at Kusaie last week and brought a letter to us from one of the teachers in the Mortlock Islands, telling of their great trouble there with the Spanish Catholic priests

who were sent into the islands after the removal of all of the German missionaries. Soon after their arrival they burned some of the Testaments belonging to the people, and now they say that they will not leave a Protestant in the islands. They threaten the people with hell-fire, and tell them that the Americans did not bring them the true religion, nor the true word of God.

"At the place where this teacher is located they pulled down the church, but the people have built it up again. They have won most of the native chiefs to their side, so the people of God are passing through sore trials there. The letter pleaded that we remember them in prayer, and expressed a great desire to see us.

"We feel very sorry for these poor people, for there is no Protestant missionary residing in the islands to stand by them, and encourage their hearts at this time. We made a selection of some of the best verses on the authority of the Word of God and a few others, urging them to stand fast in the faith, and to be faithful unto death, and these have been printed on some postcards sent to us for distribution, and they will be sent forth with the earnest prayer that they may be used of God to encourage and strengthen these lambs of His fold."

Miss Jane Baldwin writes a little later: "We and the Kusaiens were rejoiced to know that the American Board closed the year without a deficit. *Never before have the Kusaiens made so large a gift.* One young man, not a professing Christian, met one of



THE BEAUTIFUL HARBOR AT KUSAIE

the pastors in the faith and gave him the equivalent of \$2.50 for the American Board, and others, by sacrificing, gave small amounts.

"During the first part of the year the boys printed a small edition of 'Pilgrim's Progress' for the Truk people. They are greatly pleased with the book, and many orders have come by this steamer which we are unable to fill, as the edition is nearly exhausted. One teacher wrote of their great need for books. He said: 'We have no singing books, Bible story, arithmetic, catechism, etc.' To supply the needs of these people we could run two presses if there was time, in addition to school duties, to oversee the work."

* *

"MISTAKEN IDENTITY"

Up in Ingtai, above Foochow, sitting in an old temple, with the idols at his back hidden from the general view by a thin board partition, Mr. Fred F. G. Donaldson writes a few notes of his medical experiences in the recent months. He says:—

"I used to wonder how those Diagnosticians on Bay State Road in Boston felt when people sent or came long distances to see them. Now I can guess, for yesterday I was summoned to this mountain village twelve miles from home to see a very ill lad. It seemed to me as I came this morning that most of the mileage was straight up, too. Well, the lad is in a bad way and I am trying to get him to Foochow, where all that can be done in these parts will be done. But it is a hard pull to get him started. He must take the first twelve miles of the fifty on a stretcher—and tied on it at that. Then he will have to ride on a boat two days and be carried on a stretcher into the hospital at the other end.

"It is another case of mistaken identity. One of the villagers was out a couple of months ago hunting for a wild hog and a tiger. His gun was loaded with buckshot and iron spikes—a great combination. Darkness comes quickly here, and as he was walking home in the dusk he saw what he thought was a wild pig in one of the sweet potato patches on the hillside. It was this lad instead and the spike went through his knee at the joint, and his leg is sadly full of buckshot. That was two months ago. I suppose there is no estimating his suffering, and it is so late I do not know just how much can be done, but we are going to Foochow and do what we can. The poor fellow who did the shooting felt badly about it—so badly that he is now quite a village hero, as he died of grief, they say! In speaking of him they say: 'He was such a good man—he must have been or he would not have died of grief! There are so few such people in the world, and it is too bad!'"

In his general report of the Ingtai medical work for 1923, Mr. Donaldson says that because of the scarcity of adequately trained medical assistants, that station has had no Chinese nurse free for gen-



STANDARD OIL AND MUSIC
The drums of modern Micronesia

eral work. He has, himself, ministered to the needs of those who came as best he could, without neglecting his special duties. The number of cases for the year is about 700, while the number of treatments runs over 4,000. Inoculations for plague, vaccinations for smallpox, with distribution of the vaccine to other parts of the district, and a generous administration of quinine, are among the services rendered by this "lay-physician."

* *

WHY SHE COULD NOT DISMISS VICTORIA

Not long ago I went to see the work of Victoria, one of our Bible-women. She is responsible for a group of about seven villages. Always the thought is with me, now, "If I must cut down the work somewhere? What Bible-woman could I dismiss?" And so I thought of Victoria—a very plain, ordinary sort of woman, in spite of her aristocratic name. Victoria does not shine among the Bible-women. She is not a student, nor an eloquent preacher. But I went to see her work.

She came to meet me near one of the small villages where I branch off from the main road to go to the place where she lives. She got into my touring cart with me and we talked a little about things in general. I asked her if they had had a heavy rain there, as we did in Madura City. She said they had, and presently her plain face lighted up, and she said she was singing one of the songs about praying to God for rain, and all the village people said "the teacher" has brought the rain. They call the Bible-woman "teacher." She told them it was not what she did, but the Lord in His loving kindness remembered them.

We went first to her poor little house—a small room like a closet, opening from an open thatched roofed veranda, where she did her cooking, a tiny courtyard, and two small platforms on each side of the street door, upon one of which she sleeps at night—composed her house. Into this small space crowded women and children.

First, seven large girls, all studying the primary lessons, read and recited to me. They knew their

lessons, Bible stories, verses, prayers, songs. They showed that the Bible-woman was a good teacher. They were bright and interested, and so eager to learn that after their day's work in the fields, they come by night to the Bible-woman's house to study with her. I can imagine their sitting around the little native lamp, giving just a spark of light in the darkness, studying their lessons.

A fine looking woman came from a nearby village to see me and recite her lessons. She was reading the Bible. Some women who had stopped studying the course because they felt they were too busy now felt inclined to begin again. I could see that this plain Bible-woman had won the hearts of the village people. If I take her away and close the work, about seven villages will be without a teacher. There are no Christians near, so they would be without Christian influences.

Then I went on to another village and I found other pupils of this Bible-woman. I did not have time to visit all her villages, but shall go again after the rains. As I go with the different Bible-women in city and village, I ask myself this question, "Can I give up this work?", and I shall come, I know, to the same answer: "No Bible-woman can be spared." No women and girls can possibly be left without help. It cannot be right to stop these women and girls who are learning of Christ and let them drift back to nothing. It is hard to cut down any mission work among men, but harder still among the women. The women do not have the outside influences for good that come to the men. We must carry those influences with us into the homes. No, I cannot make up my mind to tell one woman that we are not able to help her any longer, physically, mentally, and spiritually.

Mary M. Root,
Madura.

* *

HAPPY DAYS AT FOOCHOW

"The days aren't long enough to do all we want to," exclaims Miss Allen (P.) as she touches upon some of the many things they are doing at the

U. K. T. S. That fine tennis court is now finished, and Miss Shawhan is teaching the girls to play. She has a good start in her language study and is already teaching a pupil in the Romanized text.

There are twenty-two students in the Training School, the entering class numbering sixteen very promising and enthusiastic girls. Every paragraph in the last letter abounds in suggestions of over-

crowding—living-room furniture in the hallways to make another sleeping room, more pupils than there are desks in the classroom, and girls climbing over each other to get through the crowded aisles, and sitting on edge in the chapel. A fifth baby organ has



THROUGH THE GATE OR OVER THE WALL

The pupils of the Union Kindergarten Teachers' Training Institute are making a garden. They have picked out barrels of old tiles and stones, sifted the earth, dug out countless weeds, and hope for blossoms from their planting.

been purchased, and the girls would rather practice than eat! No wonder they can scarcely be patient while the plans for the Eliza Chappell Kindergarten building are being put into the contractor's hands; and the need of immediate construction of the residence, which is to be a memorial to Mrs. Farnam, is emphasized, making it quite probable that we can have all the buildings by another year.

The girls are helping in three Sunday Schools, and have just begun another outside the Watergate. They took a picture-roll, a blackboard, and chalk, and found a group of thirty children in one of the villages. Unable to squeeze into the room offered them, they put the blackboard up on the side of the house, and taught the group to read the text.

* *

In a meeting held in connection with the celebration of the 50th anniversary of the founding of one of the Mexican churches, a call was made for young people who wanted to take an active part in Christian work to come forward. Six of the girls from the Instituto Colon were among the group who knelt at the altar. A number from the girls' school and from the boys' school are finding help in a discussion group conducted in Spanish, using as a basis of discussion Dr. Fosdick's "Manhood of the Master."

* *



THE FRONT GATE
U. K. T. S., Foochow

MISSIONARY PERSONALIA

Umbundu may be a difficult language, but Dr. Mary Cushman, at Ochileso, West Central Africa, has made headway in mastering it to the point of being able to lead a woman's meeting. Koseko, Dr. Cushman's dispensary helper, felt a proprietary pride in the achievement. One of the undertakings for leisure hours of this enthusiastic doctor is providing remunerative work for about a hundred needy men and boys. "This," writes Dr. Cushman, "is where most of a missionary's salary goes, and it is a good investment."

Miss Minnie Clarke (B.) writes with a deep feeling of gratitude to God for the revival which has been going on at Gogoyo, Rhodesia Mission. Many of the Christians have been signally blessed. Recently, in the little shed in the bush where they gather for worship, five stood up to make their first confession of faith. Members of Miss Clarke's Bible class are accustomed to go in groups of two or three to carry the message to kraals on the surrounding hills. Very quietly, one by one, souls are being won for God. The boys and girls and little children of the surrounding neighborhood are learning to know and trust the Christians and the missionaries, and through them to know and trust the Heavenly Father. Miss Clarke, writing in the midst of constant interruptions, has come to feel "that these interruptions are often most important opportunities for service, and that it is quite necessary for a missionary to learn to be interrupted from dawn to dark with patience and with joyfulness for Christ's sake."

Miss Elizabeth J. Richards (P.), who was sent last year to Mazatlan by the W. B. M. P., has been released for health reasons, and we understand that she has already left for her home. Her health was in a most critical condition at the time. The plan is to have Miss Prescott (I.) go to Mazatlan for the time being. Possibly Miss Dunning (B.) will go there with her. By mistake in our March number we spoke of both Miss Prescott and Miss Dunning at El Fuerte. The W. B. M. I. has given up that school in favor of the school at Hermosillo.

Miss Theda B. Phelps has been serving at Marash. She sailed for this station in July, 1923. Miss Phelps, as our readers know, was nurse at Cesarea for many years, but had to leave Turkey along with the rest of the missionaries. She went to the field in May, 1911, and

served at Talas and Sivas. She reports that in Marash she is not allowed even to give a dose of castor oil to a neighbor. In fact, she was summoned to court on the 19th of January to answer to the charge of practicing medicine illegally. She was acquitted by the "Cadi," but the case had been appealed and she was summoned to appear on the 17th of February. Miss Phelps reports, nevertheless, that personally she meets with friendly treatment from the official class and from the women in whose homes she calls.

At Bridgman Academy, Peking, the foreign staff includes Miss Louise Miske (I.), who teaches history, acts as housekeeper for the foreign household, is Y. W. C. A. advisor and all round utility woman; Miss Ruth Van Kirk (I.), who teaches English in the main, but who fills in all her other time in looking after the health of the girls and is also active in Bible class work; Mrs. Rogers also teaches English. Though not sent out as a missionary, Mrs. Rogers is in real sympathy with the policies of Bridgman Academy and gives herself unstintedly to the work there. Other members of the foreign staff are Miss Anne Kelley (I.), an English teacher; Miss Mariette Lum (I.), who is at present in language study, but who later will be the music teacher of Bridgman Academy. Then there is Miss Esther Nelson (I.), who went to Peking to start the normal department of the academy and has been helping in the treasurer's office at Tientsin for a time.

Miss Laura B. Cross (I.), in her report of January 5 to the W. B. M. I., gives some interesting facts regarding Bridgman Academy, Peking, where she is stationed. The school has changed from a four-year high school to a six-year junior, senior high school, according to the new government system. The old educational program in China was to have seven years in the upper and lower primary, four years in the high school, and a year of college preparatory before the regular four years of college work. According to the new plan, however, Bridgman Academy has six grades in the upper and lower primary, six years in the high school, and four years in the college. The academy will take an extra class from the primary school and also one from the college. This has meant quite a problem in assimilation, as the two classes taken happen to be the two largest in the school. Bridgman Academy is hoping in the future to get the Yenching Women's

College property nearby and to move its senior middle school over there. Like other mission schools, the academy is outgrowing its present quarters and has very little space in which to expand. The academy has a total of 169 students, graduating about sixteen each year. More than half of the students are Christians. The teaching staff consists of seven full-time Chinese teachers and four full-time foreigners. Besides this, there are several part-time teachers for Bible, gymnasium, art, and music.

Miss Cross reports that one of the great differences between the modern Chinese schoolgirl and the one of some years ago is her interest in and ability along athletic lines. The girls, too, seem more interested in the social service side of religion than in any other. Their instructors are eager to have them get the idea of service as one of the most important expressions of Christianity, and every effort possible is made to bring the girls into a spiritual atmosphere created by Bible study classes, religious services, and the like. Miss Cross points out that the girls of Bridgman Academy form a very important part of the church at Peking. She says: "The more I see of what these girls can do in the church and in the school, the more I see the great need here in China of educating more girls up to the middle school at least. China is going to have to depend upon its middle school graduates to raise the level of its masses. I am glad that I am able to help, be it ever so little, in training some of these students."

Miss Cross teaches general science, some English, helps with the girls' recreation, works in the Sunday School, and does everything else possible.

Miss Margaret Ann Smith (B.), returning to the North China Mission for her second term of service, is finding joy in again taking up her work in Tunghsien. Miss Smith, accompanied by her sister, going for the first time to China, experienced a stormy voyage. "The happiest moment of my trip," she writes, "was when we came up the river to Shanghai and the smells of China came out to meet us. It is much nicer coming back to China the second time, as there are many old friends to greet one."

Miss Marion Holland (B.), Marathi Mission, is overjoyed at being at last able to undertake the work of her heart's desire in "India—so fascinating, so bewildering." Receptions and welcomes to Miss Holland

Concluded on page 290

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR APRIL

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional gifts	Income from General Permanent Fund	Totals
1923	\$36,876.39	\$3,317.41	\$1,074.04	\$4,886.40	\$2,000.00	\$2,595.75	\$50,749.99
1924	35,688.38	3,956.06	715.96	7,333.46	5,276.23	3,024.75	55,994.84
Gain		\$638.65		\$2,447.06	\$3,276.23	\$429.00	\$5,244.85
Loss	\$1,188.01		\$358.08				

For Eight Months to April 30

1923	\$397,805.35	\$37,599.44	\$15,088.76	\$165,492.03	\$15,425.00	\$23,967.52	\$655,378.10
1924	412,428.75	32,615.97	16,422.49	166,236.01	73,503.51	22,004.97	723,211.70
Gain	\$14,623.40		\$1,333.73	\$743.98	\$58,078.51		\$67,833.60
Loss		\$4,983.47				\$1,962.55	

If quarterly remittances are becoming a habit from the churches, then receipts for the month of April should show a substantial increase over last year, since they should naturally represent an income from the churches for the first three months of the year. From this angle, April brings us disappointment in a loss from the churches of \$1,188. It leaves the net gain from churches for eight months of the Board's year at \$14,623.

The problem for the analyst is to determine whether this increase is a rising curve which will bring further satisfaction in coming months, or if it is only recording gains made in the closing months of 1923. The latter proves to be the case, for in the last three months the gifts from churches have revealed a net loss of \$12,296 under last year's receipts for the same three months. That is the problem we face. If the curve is definitely downward, that problem will increase to anxious proportions in the next three months. The conclusion is forced upon us and brings a definite feeling of disappointment.

The other column that shows large gain is that of matured conditional gifts, \$58,078. It reveals the fact that many of the Board's best friends have passed away this year; that since these gifts have gone into the Treasury, it means a necessary decrease in future years from this source; that in some way other friends of the Board must share the privilege of writing conditional gift contracts, thus securing an absolutely safe investment with the deeper satisfaction of knowing that their money starts Christian influences that will continue from year to year for an indefinite future.

The net gain from all sources for eight months is \$67,833. This is not yet enough to overtake the budget, but it is enough to give us deep encouragement for the future. Problems are ahead, just enough to stimulate our loyalty and to put success reasonably within our grasp when the close of the year comes upon us.

FELLOWSHIP

The order of the day is interdenominationalism. Especially true is this in the Foreign Missionary interests. Local churches may well catch the spirit and the enthusiasm of it. One community we have in mind accomplished it in a manner full of suggestion to others.

Each spring the Baptist, Congregational, and Methodist churches combine in a Foreign Missionary Week. The first Sunday each pastor preaches the

best missionary sermon he can produce. In the evening the churches unite, with the chief feature an illustrated address given by one of the pastors. He procures from his Foreign Board a lecture of general interest rather than of peculiar denominational emphasis. The mid-week services are united in an auditorium meeting, with a good missionary speaker from one of the other denominations represented. At four o'clock on the same afternoon, a special gathering for boys and girls is held, at

which the speaker gives an illustrated address suited to his audience. It is always aimed to get a missionary for this day. The culminating meeting is held on the following Sunday evening, another union gathering. At this the third denomination represented in the town furnishes the strongest speaker obtainable.

So there comes to the community a new sense of unity in the great task of making Christ known to the world. Presentation of the task from varied angles strengthens the faith of all and gives new courage. Offerings for expenses are taken as may be necessary. Good advance publicity arouses interest and support.

It may be added that a Home Missionary Week along similar lines is held in the late fall. Unlimited possibilities are unfolded here.

FELICITATIONS

Under the caption "Debts" last month, we listed among the embarrassed Foreign Boards the Presbyterian Church (North) as carrying an indebtedness of \$657,000 at the end of its 1923 fiscal year. Herculean, or perhaps better, sacrificial and great-hearted, efforts took care of this current year's expenses and *wiped that debt off the books*. The American Board still carries its three-year-old debt of \$160,000!

STUDENTS

Maine-in-Turkey is something new. Translated, it means that a movement is afoot by which students of the University of Maine, through its Christian Association, are to get behind one of its graduates, Rev. Lee Vrooman, and his wife. Mr. Vrooman knows Turkey in a special way through service there with the Near East. The University

knows the Vroomans in a most intimate and affectionate way. So the circle is complete.

At an unusual service, May 11, held in the University Chapel, the missionaries received their formal commission from Secretary Eddy. Mr. Vrooman's father, Rev. Harry C. Vrooman, of Greenville, Me., Rev. Clarence W. Wilson, pastor of the United Church at Orono, and Pres. Clarence C. Little also had places on the program.

MAN POWER

Recently the assembly room of the Marble Collegiate Church of New York (Dutch Reformed) was filled with a gathering of one thousand laymen who spent an afternoon, a supper, and an evening in the presence of the facts of their Mission Boards. In order that the interdenominational aspects of the work might be impressed, the leading address was by Dr. Rockwell Harmon Potter, of Hartford, the Moderator of the National Congregational Council. Similarly, a gathering of seven hundred Presbyterian laymen has recently been held in New York to consider the crisis confronting their Foreign Mission Board. By bringing the missionary situation immediately before the men of the churches in the various centers, these two denominations hope to transform the situation from one of grave crisis into one of splendid achievement.

THE BIGGEST YET

The largest single collection ever taken in a Presbyterian church, according to the *Boston Transcript*, is said to be that of the Fifth Avenue Church of New York, where, in view of the crisis facing the Foreign Board of Missions, a special appeal was made, and the plates brought to the Communion Table the sum of \$43,812.

Woman's Board of Missions

OFFICERS VISIT SUFFOLK BRANCH

For a number of years in Suffolk Branch a committee has been at work to help the officers in promoting the work of the Woman's Board through the Branch. This Committee on Resources, as it is now called, has planned and carried out a successful campaign of visits to the meetings of the Women's Societies of the local churches of its constituency. This plan was begun about the first of February, with the purpose of arousing interest in mission study during the Lenten weeks, stimulating interest in meetings of the Branch, and other missionary gatherings, and of increasing the spirit of giving to the missionary work of the Branch. Ten women familiar with the work of the Branch were asked to do this work, speaking for five minutes on different phases of the Branch work. Sixty-two of the sixty-eight women's organizations have been visited by one or more members of the Executive Board during the months of February, March, and April.

Everywhere the visitors were cordially welcomed and in many of the meetings given more than the five minutes asked for to present the work of Suffolk Branch, sometimes answering questions as to work of Woman's Board, Suffolk Branch, Apportionment, and other topics pertaining to the missionary work of the church.

The Committee feels that the effort has been well worth while. It has shown them what the resources of the Branch are, what the working power of the women of our churches is, what the possibilities are for enlargement, what financial ability exists in the various auxiliaries, as well as the problems and difficulties which each society has.

It has been an encouragement to find so many women working in the churches, and to see such general use of the mission study book in the programs, and to note the spirit of sacrifice and effort which prevails in many of the smaller churches.

The results have been enlightening and gratifying from the Branch point of view and we trust

that the 6,000 or more women in the churches feel a closer touch and a warmer interest in the work of Suffolk Branch, as well as a keener responsibility for supporting our missionaries and the work of the Woman's Board.

The problem of the Committee now is how to get hold of and conserve the financial strength of the larger churches so that the work of the Woman's Board shall have a large place not only in their financial budgets, but also in the heart of every woman in every one of the sixty-eight organizations.

BRANCH LOSSES

The past few weeks have brought to several of the Branches losses in their official staff.

Miss Emma L. Bridges, who died at her home in Westfield, N. J., April 12, has been for many years a well-known figure at the Board meetings. She was vice-president of the Philadelphia Branch from 1886-90; in 1898, was elected president of the Branch, to succeed Miss Susan Hayes Ward, and served in that capacity for eight years. Since 1917 she has been honorary president. She was a wise and capable leader and had an intense interest in all the work of the Board and its missionaries.

Mrs. George W. Bailey of Brooklyn, N. Y., who died March 18, will be remembered as the gracious president of the Brooklyn District of New York State Branch for eleven years. Later she served

as Branch vice-president until ill health compelled her to lay down active duties.

Rhode Island Branch suffered an irreparable loss in the tragic death of Mrs. Preston B. Whitmarsh, of Providence, in March, as the result of an automobile accident. Mrs. Whitmarsh had been Home Secretary for twenty-three years, efficient, devoted, and untiring in her service, and she leaves a big gap in the ranks of Rhode Island missionary workers.

SPRING BRANCH MEETINGS

The Branch activities have focussed upon the May and June group gatherings. In many cases these have been of a most encouraging nature. Several Commission Services have been held—always a feature of peculiar interest.

Successful gatherings were held in April and May by Old Colony Branch at New Bedford, where Rev. John Bicknell, of Ceylon, spoke; by Norfolk and Pilgrim Branch at Weymouth Heights, with Miss Annie Kentfield, of Foochow, and Mr. Bicknell as speakers; Rhode Island Branch in Providence, where Mrs. William Hazen, of India, was the missionary; several "up-state" New York Association meetings, where Miss Fanny Griswold was heard with interest; Essex North at Groveland, with Miss Kentfield as speaker; North Middlesex at Concord, Mass., where Mrs. Lee represented both the Board and the foreign field.

THREE MONTHS' STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, February 1—April 30, 1924

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	Totals
1923	\$66,407.58	\$1,795.34	\$7,675.34	\$849.25	\$2,862.61	\$79,590.12
1924	59,663.30	1,053.48	5,152.22	3,870.98	4,176.75	73,916.73
Gain				\$3,021.73	\$1,314.14	
Loss	\$6,744.28	\$741.86	\$2,523.12			\$5,673.39

October 18, 1923—April 30, 1924

1923	\$144,720.65	\$7,724.95	\$11,434.84	\$10,285.95	\$6,250.42	\$180,416.81
1924	146,372.34	7,288.71	9,285.17	15,876.92	8,348.44	187,171.58
Gain	\$1,651.69			\$5,590.97	\$2,098.02	\$6,751.77
Loss		\$436.24	\$2,149.67			

The report for the last three months as given above is a disappointment. Each month has shown an increased loss on the part of the Branches until the total is \$6,744.28, besides the loss in gifts for buildings. In fact, the net total loss for three months is about half of all we had gained in the previous months. A repetition would take it all.

Studying the individual Branches, we find that six have made an encouraging gain in the three months. All the others have lost, some of them

seriously. The problem is to make up these losses. The Branch Treasurers will be much encouraged by any practical coöperation our readers can give. We are happy to say that a supplementary report has been received since the first of the month from the Branch whose record was the most disheartening, and the check accompanying it brought its total up above last year's. So we have faith to believe it will be in other cases if we all work together to turn the tide and make our next report an encouraging one.

At Suffolk Branch meeting in West Roxbury, May 6, Miss Florence Swan of Village Church, Dorchester, was set apart for service in Capron Hall, Madura. The welcome to the field was given by Rev. L. Curtis Guise, of Madura, and the Commission presented by Secretary William E. Strong of the American Board, while Mrs. Charles E. Proctor spoke for the home constituency.

At New Haven Branch, May 13, there was a shadow upon the meeting because of the recent death of Mrs. Henry J. Prudden, yet the faithful workers had closed up the ranks and were moving forward. Here Miss Margaret Haskell was commissioned for her work in Sofia, where she expects to assist Miss Elizabeth Clark. Dr. Oscar E. Maurer,

recording secretary of the American Board, gave the Commission, Mrs. William Horace Day, of Bridgeport, pledged the support of the home friends, and Miss Gertrude Chandler voiced the welcome to the mission field. Miss Haskell has been taking a kindergarten course in New York and will sail in August. Other speakers at the New Haven Branch were Miss Alice Huggins of Tunghsien, China, Miss Evelyn Clark of Inanda, South Africa, and Mrs. Franklin Warner. The theme for the day's meeting was "Christian Internationalism." Springfield Branch, at Westfield, the home of Mrs. Edith Reed Smith, late of Ahmednagar, was inspired by the presence and address of her sister, Mrs. W. W. Stifter, from China. Miss Kyle brought the Board's message to this group of workers.

Woman's Board of Missions of the Interior

A PILGRIM'S PROGRESS

Mrs. L. O. Lee writes of glimpses of Yokohama and Tokyo, rising from their ruins; and, what comes nearest to our hearts, of her visit at Kobe. She says:—

"It is Commencement season here for public schools as well as mission schools, of course, and I have seen a Japanese high school for girls, as well as one Methodist institution, besides our own three.

"I have also visited two Sunday Schools, looked

its Commencement—not to mention numerous teas and receptions by the graduates for their teachers, or by the alumnae for teachers and guests, or the College for the alumnae and guests.

"The Commencement exercises were very dignified and beautiful, and were attended by the Governor and his wife, as well as by representatives from other missions and from our own. A class of 117 was graduated, or rather three classes—one from the Academy, numbering about 60, one from the Junior College, numbering about 40, and one from the Senior College, numbering 17. I have been called upon for speeches until I feel very barren of ideas!"

A later letter tells of Kyoto and Katherine Fanning, and of many other things, including a reception at Doshisha, at which Mme. Neesima was present. Mrs. Lee is now in China.



AT KOBE COLLEGE COMMENCEMENT—THE FORTY-FIRST

March 25, 1924

Mrs. L. O. Lee (W. B. M. I.), speaking; Dean Hatanake of the College, interpreting. President DeForest's face shows in the background behind the speakers. Professor Lombard is at the extreme left. Rev. N. Yonezawa, extreme right.

into a large Catholic church, and on Sunday, attended half a service at the Kobe Kumiai Church and the other half at the Union Church.

"Within the last four or five days Glory Kindergarten has had its graduating exercises and the College has had its Class Day (the first time for this particular function), its Baccalaureate service, an entertainment in behalf of the land fund, and

THE ANNUAL MEETINGS

ILLINOIS BRANCH

The Forty-Seventh Annual Meeting of the Illinois Branch was held in Aurora, April 9, 10, 11, with a record attendance. We had the honor of having three missionaries with us—Miss Susan Orvis, of Turkey, Miss Martha Wiley, of China, and Rev. Daniel Hastings, of Africa. Each speaker gave an idea of the Great Adventure of missions. Miss Uline gave a splendid talk on "Congregational Women at Work on World Problems." Our twenty-five missionaries were pleasingly presented by Miss Wheelock.

Dr. Edmund D. Soper, of Northwestern University, on Thursday evening, gave an up-to-date message on what world students are thinking. The earthquake in Japan and its reaction on a prejudiced American traveler was described by Dr. Bertha Van Hoosen in a way which paid high tribute to our Japanese friends.

A group of Aurora children charmingly presented "Alice in Everyland." "The Radio Station,

W. B. M. I., Broadcasting," given as a literature demonstration, was successfully put on.

The young people had a real part on the program, with impersonations, poster exhibit, a talk from one of their own missionaries, and a delightful banquet, with songs and toasts which will long be remembered.

The Officers' Conference, the business sessions, the discussions, the music and the splendid devotional services as given by Rev. Ada Heyse daily and by Rev. Joseph Clare and Rev. B. B. Hanscom at the evening sessions, were all worth while, and we closed the sessions with a feeling that the Forty-Seventh Annual Meeting had contributed toward a new world interest for all privileged to attend.

D. C.

MISSOURI BRANCH

The Fifty-third Annual Meeting of the Missouri Branch was held April 23 in the First Congregational Church of Kansas City. The headquarters of the work, having been for five years in St. Louis, now return to Kansas City.

The theme for the meeting was "Working Together with Christ." The retiring president, Mrs. Frederick A. Hall, of St. Louis, said that at a recent communion service, when the minister asked, "Has any one been omitted in the passing of the bread?" the thought came to her, Yes, countless numbers of women omitted, forgotten, to whom the Bread of Life has never been presented.

Mrs. E. W. Collins, retiring treasurer, reported a total of \$13,024.25 received. Of this amount \$1,653.62 came as Thank-offerings.

The devotional services (morning, afternoon, and evening) were conducted by Mrs. P. A. de la Porte, of Neosho; Miss Ruth Reed, dean of women at Drury College; and Dr. Charles F. Aked, pastor of the First Church. Mrs. S. E. Hurlbut, the treasurer of the W. B. M. I., held up before us "The Glory of the Task" and the bigness of it. Miss Martha Wiley of Foochow, China, had a message of hope from the work there. Miss de la Porte, Young People's Secretary of the W. B. M. I., said the young people and children are the creative department of the W. B. M. I. Miss de la Porte, Miss Wiley, Miss Reed and Mrs. Watson of Santee, Neb., spoke at the young people's banquet. The evening address, "The Uphill Work of Missions," was delivered by Dr. Russell H. Stafford of Pilgrim Church, St. Louis.

The officers of the Branch elected were: Honorary Presidents, Miss Alice W. Litton, St. Louis; Mrs. Albert Marty, Kansas City; President, Mrs. Charles B. Marsh; First Vice-President, Mrs. F. A. Hall, St. Louis; Second Vice-President, Mrs. F. P. Lyman, Kansas City; Corresponding Secretary, Mrs. Frank C. King; Treasurer, Mrs. A. D. Rider.

In accepting the office of president, Mrs. Marsh emphasized the outstanding needs of Christian women today: there must be vital in our hearts and lives four things: Vision, Purpose, Persistency and Prayer.

G. B. K.

THE THIRD GOAL: EDUCATION



Dear Friends:

I have asked Mrs. Greef of Iowa to write to you this month about the successful conferences which the women of Iowa hold. It is, I think, a psychological law that we need the inspiration and methods of the group to bring the power to the local church, from which, of course, comes the power that

carries forward our enterprise.

That our enterprise is big, I am having proof every day. For one thing, it is *far-reaching* in space. As I sat on the steamer, which rushed on day and night, over four hundred miles a day, till it was four weeks from San Francisco to Manila, I realized that the end of the earth is far away.

It is a great undertaking also to overcome the *prejudice* of people in our Christian land. I realized it to the full, as I heard comments on the missionary enterprise from the lips of the people on the ship—strong, virile people, who also were going to remote places of the world; brave and stalwart, alive and outstanding; but people who have (do they want to have?) no conception of saving the world by literally following Jesus Christ.

It is a great enterprise, this of ours, when we think of the *people to whom we go*, people who have a civilization good in many ways, who have a culture (does it at times exceed ours?), who have a will developed through this culture. We shall need all the education in our societies which we can have.

Conferences—that is the place to begin; when Branch officers meet one day, two days with Association presidents to pray and plan for the vision and the track upon which it can run, that all our women may feel the urge of sharing with women of far-away lands that which makes their lives richer than all other women's in the world.

Sharing—that the women of India, China, Japan, Africa, Mexico, the Near East, may be so helped, so uplifted by the power of Jesus Christ, that they in turn may make their contribution to the world's great need.

Yours for Victory,

LYDIA LORD DAVIS.

CONFERENCES

There is danger of this word becoming as overworked as "efficiency." How much "big business" is done "in conference"! If I remember my Latin correctly, the word has the very admirable meaning of "bringing or bearing together." Surely this is just the object of establishing Conferences of Women in our Associations.

Seven years ago Iowa Branch instituted such conferences in all of our Associations. These were to be held every spring in the interests of home and foreign missions. Such conferences have been held with varying success. The attendance has been fluctuating in some instances; in others it has steadily increased.

Our plan is simple: a one-day meeting with a plain luncheon served by the entertaining church. The pro-

gram may be made up of roll call of the churches and speakers for both Union and Branch, or one who will combine the two. I like best the program that is made up from the women themselves. It trains them to speak; it uncovers hidden talent; it develops leadership and, perhaps best of all, it will give new viewpoints. Iowa Branch took three words as a slogan for these conferences: FELLOWSHIP, INFORMATION, ENTHUSIASM.

The Association president should be responsible for the success of the conference. Here, as in no place else, can she find a task ready and equal to her best effort. She should build her own program and take the same amount of pride and interest in her conference as any district chairman in Federated Club work. There can be no question that in the Iowa Associations where the presidents have best grasped the idea and been most unsparing of time and effort, the conference idea has been increasingly useful.

Last spring I visited all the conferences in Iowa. It is my conviction that the churches not represented were absent because they had no idea of the help to be obtained there. As I look back over the lists of churches which did not meet apportionment, I find it tallies almost exactly with the churches which were not represented at the conferences. In Associations where the plan has not been thoroughly effective, I would recommend pre-conference visits by the president, or some one delegated by her, to those backward churches with the idea of arousing interest in the coming conference and showing its real value. These conferences should lay out a program of work for the Association. Take a definite aim for the year and work to that aim.

Perhaps the best feature of all will be the interchange of methods. Our women want to do this missionary work. They think they do not know how; but in the small group, in the atmosphere of fellowship, with the inspiration of co-workers, enthusiasm is created that goes far in the accomplishing of some one definite piece of work in the home church.

I believe the very foundation principle of our women's work for women lies in placing the burden of responsibility, not on the Board alone, nor upon Branch officers, nor upon Association presidents, but upon every woman member of our constituency. Each woman in her circle of influence is a power.

I am undismayed at the length of time it takes to develop the leadership necessary to make the conferences altogether successful. I am undismayed at the time it

takes to bring the churches to be represented every year. To build surely, we must build slowly. I know our task is not finished until the last woman in the last church has been brought face to face with her responsibility.

MRS. C. E. GREEF.

SUGGESTED TOPICS FOR MISSIONARY CONFERENCES PLANS, PROGRAMS, AND PROGRESS

- I. Our greatest asset—The Young People and Children
Your best plans for them
- II. Education for the Whole Church
Material and Methods
School of Missions
- III. Subscription to Missionary Magazines
How to use and make magazines more effective
- IV. Field Work for Iowa
When, Why, Where, and How
- V. In 1924—"The E. M. C. Campaign"
- VI. In 1926—Iowa Branch Golden Jubilee
An Iowa Building at Kobe
- VII. The Annual Meeting
Its Greatest Value
Slogan—"10 per cent Increase"

MEDICAL MISSIONS OF THE W. B. M. I.

Program IX
By Daisy Colman

On a map of China point out the four hospitals which are under the auspices of the W. B. M. I. and mark with a red cross.

DEVOTIONAL

For the Scripture lesson read Psalm 96 in unison and sing "Saviour, Thy dying love Thou gavest me." This song is a favorite of Dr. Mary Stone, a native physician of China.

Pray that the Great Physician will be near to all those who are following in his footsteps.

IF—pp. 80-82, "A Crusade of Compassion."

CHINA'S WOMEN. Let three persons give a three-minute review of pp. 82-97, "A Crusade of Compassion."

1. Rules for their subjection.
2. Experiences in maternity.
3. Their real ability.

GIVE PLAN IN OUTLINE of the Rockefeller Foundation in China, showing its cooperation with missions. For Rockefeller Foundation in China Report send to Rockefeller Foundation, New York City.

WHAT THE W. B. M. I. IS DOING TO HELP. "The W. B. M. I. at Work," "Medical Work for Women in Shaowu," "Williams and Porter Hospitals," Letters, life sketches, *Missionary Herald*.

A story or little play might fittingly be used here.

Story: Chapter 5, "Foreign Magic."

Play: "Mrs. Li Remembers."

Close with PRAYER for our doctors and nurses by name.

Woman's Board of Missions for the Pacific

RECEIPTS AVAILABLE FOR THE REGULAR WORK OF THE W. B. M. P.

	Jan.	Feb.	March	April	Total to April
Arizona and New Mexico	\$97.73			\$24.47	\$122.20
Northern California	1,528.19		\$358.46	278.08	2,164.73
Southern California	2,143.00	\$1,090.00	790.00	3,698.54	7,721.54
Idaho	100.50			33.00	133.50
Oregon	394.22		182.40	121.61	698.23
Utah		9.00	26.00	20.00	55.00
Washington	230.00	1,000.00	150.00	301.42	1,681.42
W. B. M. P. I.				325.00	325.00
	\$4,493.64	\$2,099.00	\$1,506.86	\$4,802.12	\$12,901.62
					Gain over Corresponding Months of 1923, \$61.94

SUMMER SCHOOLS

Asilomar, California, July 11-21.

Mount Hermon, California, July 5-12.

Seabeck, Washington, July 25 or 26 to August 4 or 5.

Mr. Wilbur S. Tupper is to be at Asilomar to present the use of drama; Rev. Obed Johnson, of Canton, China, Dr. H. H. Guy, of long experience in Japan, are among the teachers of the text-books; Drs. H. F. Swartz and Miles B. Fisher, of Berkeley, and Mrs. James Wallace, of Hollywood, are also on the faculty.

AMONG THE BRANCHES

The Congregational Woman's Missionary Society of Northern California held a delightful "Neighborhood" all-day meeting in April at Saratoga. Two students from the Pacific School of Religion brought messages, each with its own appeal: Mr. Philip Swartz for the need in Humboldt County, and Mr. Irwin Addicott for representation at Asilomar.

The Southern California Branch held its Annual Meeting at Glendale during the last of April.

THE FRIENDLY RELATIONS COMMITTEE

A very large proportion of the ten thousand foreign students enrolled in our universities and schools is found in Berkeley. It is natural that such strangers within the gates of any campus should consider what they see a cross-section of American life; and should it not be a fair cross-section of the very best we, as a nation, have to give? Would we not, ourselves, expect it to be so? No one who has failed to study the family life of any country really knows a people; and at this crucial time, when America is being sought by foreign students, eagerly searching for a solution for their own problems and for some road to world peace, this simple hospitality is denied to them. The effort which is thrown away upon social functions for those who are already sated, turned into this channel, would result in untold good—not alone for the individual, but for that understanding among nations which alone will make for peace.

Many a perplexed and lonely student, invited into one of our homes, after two, four, or even six years' residence, has been heard to say: "This is my first opportunity to see an American home." One of the most prominent industrial leaders of China wrote, years after his graduation, that among all the privileges of his student life in the United States, the one which meant most was the privilege of being often in Christian homes.

The women of Berkeley have at last found a way to handle this difficult situation, and are doing it with a system and enthusiasm that promises results, coöperating with the Young Men's Christian Association and the Young Women's Christian Association. The churches have set this high goal, that all who wish such an opportunity will be reached and entertained in the homes. Let us hope that the lonely American student will also be reached in the same way.

This is an example to be emulated by all college communities and every church home that has a stranger within reach. Let the guest book become a picture gallery that will recall the part we have had in the giving of hospitality that will count most for the Lord and for the land we love.

OVERCROWDING AT THE DOSHISHA

Miss Michi Matsuda, Dean of the Woman's Col-

lege and Academy at Doshisha University, sends a personal appeal for the much needed chapel and for new dormitories. The new year began in April with a large increase of pupils. They felt they must limit the enrollment to 1,500 women. Miss Duncan, an organist from Melbourne, will take over some of the work in music; a number of Japanese trained in Ueno College of Music have given fine assistance in chorus work and the piano as well, while the older students take some of the beginners. We owe much to Mr. Sidney Gulick, Jr., who to his other work has added the care of the advanced piano pupils in the Woman's Department.

GREAT NEEDS AT BROUSA

Every letter from our American School for Girls brings word of new pupils added, until they have had to limit the number in the Relief School. A new class of girls is now coming to Kaya Bashi, those who have finished the Turkish schools, and are in higher grades than those who came formerly. Some of the girls live too far away to walk, and are brought over by automobile. They take a great interest in reading, and the teachers are finding some quite good Turkish papers with stories and general articles published weekly. The *Youth's Companion* is mentioned as prospective reading for them, as they seem quite ready to try English. They are also eager for piano lessons, and seven are now being taught.

Miss Jillson is in great need of the furlough due next year, Miss Ward and Miss Hinman cannot stay longer, so it is a serious question how to get sufficient help to carry on this work which is so full of promise. Miss Jillson sends this message to the many who are following this school with deep interest:—

"In the changes that we are going through with, we are trying to do the best we can, trying to find God's plan for us and to find His guidance. It is very difficult, and at times discouraging; but we must look at the efforts being made now with sympathy and helpfulness, and we must do our part to help in the upward movements. If we are restricted, we must think of our own country and the position it takes on such questions, and we must also look at the nations of Europe and understand that the part Americans have to play is that of encouragement for all improvements and helpfulness along all lines possible.



BY THEIR FRUITS

"I ran across a queer situation in Peking on my last trip there," remarked an American rug importer. Reflectively, he looked out through the smoke-bedimmed window to the changing panorama of Chinese country life unfolding before him.

"Yes?" politely inquired the other male occupant of the compartment.

"I came out to China to invest in a year's supply of rugs," he continued. "I decided to make the rounds of the factories before placing an order in any shop. There was one I had a deuce of a time getting to, I remember, tucked way off as it was at the end of winding alleys. I found it at last, though, and bless me if I didn't hear singing as I came up to it. It was one of the songs I learned as a kid—'Jesus Loves Me.' I had the decency not to interrupt, but as soon as they finished that song, they struck up on another. Well, I knocked when that was over, and the owner came to the door. A big fellow he was, with a clean smile, too, even if he was a Chink. I asked to see his rugs. What do you think he said? He was polite enough about it, but he very clearly told me if I cared to see his rugs I must come around on some other day than Sunday. Can you beat that? A factory owner telling a rug importer to come around another day?"

"Did you?" queried his companion.

"Yes, I confess I was just that darn curious I wanted to go back. They were at it again, too. Morning prayer this time, I found out later. But the factory was the cleanest in the city, the boys looked happy, and his rugs were as good as any I had seen; so I ordered his complete output for the year. I'm not long on this religious stuff, but I liked to see the man practicing his principles. I wonder if he is still in the same place, and still telling importers to come around on some other day than Sunday?"

Again he looked out through the window and thoughtfully puffed at his cigar.

All unnoticed, the third occupant of the compartment had been intently listening. Now, regardless of conventionalities, she leaned forward.

"I beg your pardon, sir, but your story has been of the deepest interest to me. I know that rug man, and if you are interested I can tell you his story."

"What? Oh, oh, thank you, madam. Yes, I'd like to hear it."

"A few years ago," began the little missionary, "I went for him to come to the house to ask about some rugs for a friend. I am a missionary in Peking," she explained. "After that business was over, I asked him if he was a Christian. He said he didn't know what it meant to be one. All he knew about Christians was that they did not get angry and they paid their bills. You know anger is considered the greatest sin," she added.

"Well, I saw that he was interested, and I gave him a card with some Bible verses printed on it. In a few days he returned, and in true Chinese style, turned his back to me, and repeated all of the verses from memory. He asked if he could have lessons to learn about the new doctrine. Soon he became a Christian himself. What do you think his first question was then?"

"What he could get from the church," volunteered one of the listeners.

"Indeed it was not. It was what he could do for his boys, and he began by giving them better food."

"I told him I knew that God would reward his trust and obedience. At the end of the year he brought this report: 'Last year twenty-five rug factories in the city failed. I have paid off all of the debt and I have a little money in the bank. Other factory owners have come to me and asked how I have succeeded when I have had the factory open only six days a week. I told them it was because I obeyed the commands of the true God.'

"And so you are the one," continued the missionary, "whom God sent to him."

The importer moved uneasily.

"You must surely go there," enthusiastically continued the little woman. "You will find over a hundred boys in his shop. Every morning and afternoon the boys stop their weaving for an hour for their lessons in reading and writing, and for band practice. On Sundays they don their uniforms and march to church morning and afternoon to the tune of that band."

"That is not all he is doing," added the narrator. "He is giving the rent for a Christian orphanage for disabled children—those who are dumb, paralytic, epileptic, crippled, and blind. I wish I could tell you the story of the man who has charge of that orphanage. It is a wonderful one, too, and shows how God's spirit can touch and work through a man who was selfish and proud. The children are not being pauperized. All are taught to do something: the blind knit, the cripples mend shoes, and those who are able, weave rugs. They, too, have their own band. But you cannot appreciate what this means until you see the children beggars in all their wretched, filthy poverty. Go and see that place, too, when you are in Peking. Those men, both, are practicing the verse, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'

"H'm," answered the rug importer.

"H'm," echoed his companion, and each, avoiding the eye of the other, resorted to the refuge of the passing panorama.

Mrs. Georgia Luccock Stoddard in "The Peking Mandarin," 1922-23, Year Book of the North China Union Language School, Peking, China.

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IN A TURKISH MOUNTAIN VILLAGE

BY GRACE M. TOWNER (I.)

THE heat of the plain about Adana becomes intense in the summer. As it does not rain from early spring till late fall, the dust becomes almost unendurable; and with mosquitoes, fleas, and sand flies, malaria and other fevers rage. All who possibly can, leave the city during the summer months. I came up into the mountains to a little village twelve caravan hours from Tarsus. I know you think of lawlessness and danger when this land is mentioned. However, we came up to this mountain place, five women and girls, I being the only American. We traveled all night on horseback up the narrow path, and I had not a particle of fear. We had twelve horses in our caravan bringing our loads, and the village boys who cared for them were most courteous and helpful. This is a lovely spot; some say it is prettier than Switzerland.

I am very fond of these simple village people. I believe they have great possibilities for development. I have been anxious to have some of the village girls in the school, but so far we have not been able to overcome the prejudice of centuries. "Faith Changers" they call us, and so fear us. We have announced that the first two girls to come to school from any of these villages will be free. "But we cannot really believe you will do as you say," they frankly tell me. We must have patience and show by our lives among them what we are if we hope to win them. I take courage when I hear the older missionaries tell with what difficulty the first girls from the Christian races were secured for the school.

I have been finding homes for some of the dolls sent from America. Many children had never seen a doll before. One child was afraid and ran like a little wild animal when I offered the doll to her. Later, her mother took it and the child's fear was partially overcome; but as she went to take it she was evidently again filled with terror, for she dropped it and broke the hand. Then she was no longer afraid and began examining it. She was much interested in the clothing, which was different from hers. When her father came he also was interested. He took it in his hands, rubbed the face and said: "It has eyes, a nose, a mouth—all it lacks is a soul."

But for the most part we make the dolls do a service as well, in helping us to overcome prejudice. We give them to little girls who will come to our house here and stay a few hours each morning, sewing little doll clothes in order to learn a few stitches, and reading a little in their own language. None of the girls in the village read or write, nor is there a school for them. It is not thought necessary for girls to learn, but we hope to arouse some interest in this way. And so you see each of the little dolls is a missionary.

One great obstacle to getting the girls interested in learning is that they are so busy in the summer when we are here. The girls and women do all the real work of the fields. They work hard or run wild in early childhood. In their early teens marriages are arranged for them, and they go to the houses of the men, and are under the domination of the mothers-in-law, who are often cruel and inconsiderate. The wife can be divorced at the will of her husband and turned out to care for herself. If there are children, she must care for them till they are seven years of age, and then the father takes them. Perhaps the greatest fear is that she may not please her lord and master and he will bring home another bride to share the home, if such it can be called.

The present government has passed some laws giving women more rights, and we will hope that others may follow, and that the worth of womanhood to the land and home may be understood. However, it is the love of Jesus Christ that really brought this worth into the world, and that spirit is needed in the hearts of the people here. My dream is to buy a little plot of ground here and build a cabin and be able to come up and live among these people some, and show them that Love which I myself have had shown to me all my life.

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THE CHRONICLE

BIRTHS

February 16. In Demarest, N. J., to Mr. and Mrs. K. Robert Brueckner, of Natal, South Africa, a daughter, Frieda.

February 28. In Davao, Mindanao, P. I., to Dr. and Mrs. Roy E. St. Clair, a son, Eugene Allen.

March 16. In Madura, India, to Rev. and Mrs. Clarence E. Wolsted, a daughter, Jean Cary.

March 21. In Tientsin, China, to Rev. and Mrs. William R. Leete, a son, Henry Dwight.

April 5. In Osaka, Japan, to Rev. and Mrs. Wm. P. Woodward, a son, Richard Mead.

May 9. In Portsmouth, N. H., to Rev. and Mrs. Robert W. McClure, of Shaowu, China, a daughter, Joan Moulton.

DEATHS

MISS H. JULIETTE GILSON

The death of Miss Gilson, April 25, in Nashua, N. H., takes from the missionary ranks one who was a well-known worker in Africa. She was born in New Hampshire in 1845, educated at Mount Holyoke Seminary, and after some years of teaching in Africa, returned to America, where she took a special degree at Hartford Theological Seminary. She then went to Bloemhof, Cape Colony, where she organized a school for the daughters of colonists. In 1895 she was appointed a missionary of the Woman's Board of Missions and went to Umzumbe, and later to Mount Silinda, Rhodesia, where she remained in charge of the Girls' School until 1914, when she returned to this country.

Since her retirement she has made her home in New Hampshire, but has been most helpful with her pen and in speaking for Africa, for she had a wonderful power of description and a statesmanlike quality of mind. She was intensely loyal to the Woman's Board and most appreciative of the friendships formed during her years of association with its officers. Her illness was brief and her release came, as she would have wished, before serious disability had impaired her intellectual powers.

May 2. In Berea, Ky., of pneumonia, Charles H. Burr, of Ahmednagar, Marathi Mission, India, aged 46 years. (Further notice in July issue.)

ARRIVALS IN THIS COUNTRY

April 1. In New York, Rev. and Mrs. Emmons E. White, of Madura, South India.

April 18. In New York, Mr. and Mrs. F. Sidney Dart; and Rev. and

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Mrs. Henry C. McDowell, of West Africa.

April 21. In Vancouver, B. C., Miss Anna I. Fox, of Cagayan, Mindanao, P. I.

May 1. In San Francisco, Mrs. Dwight W. Learned, of Kyoto, Japan.

May 10. In New York, Rev. Alexander MacLachlan, of Smyrna, Turkey.

MISSIONARY PERSONALIA

Concluded from page 279

and Dr. Ruth Hume (B.), just returned from furlough to Ahmednagar, kept them busy the first few days. There were songs and addresses and garlands—according to Indian custom, garlands of roses, jasmine, chrysanthemums—fresh, fragrant, and beautiful. Miss Holland, who now begins the study of Marathi as her first task on the mission field, expresses great surprise that she can sit down in Ahmednagar to a real American meal, while there comes from the Indian town the din and clamor of an In-

dian festival. She finds the missionaries are a "jolly bunch, all much like a big family." Dr. Hume will share with Dr. Harriet Clark the responsibility of the hospital for women and children.

Rev. John X. Miller, Principal of the Pasumalai High and Training Schools in Madura, South India, speaks of his being busy with plans and estimates for the new building and for other changes to be made at Pasumalai. The development of this school has been little short of marvelous. The government's educational officer, after inspecting the school last October, reported to his government: "A good school, well managed, that aims at providing its pupils with as useful and complete an education as possible, and a training in character. The tone of the school is very good." Just before Dr. Miller sent in his last report, forty of the boys of the school joined the church. Two Hindu boys were baptized. Dr. Miller spoke as if more would follow, as many were being "taught and fitted for church membership." He writes: "In spiritual things God is richly blessing our efforts, both in our schools and throughout our district, and we are glad to give Him all the praise."

Rev. Burleigh V. Mathews, of Battalagundu, Madura Mission, went out to the field in 1908. He is a graduate of Boston University and of Hartford Theological Seminary. He wrote last summer that India was in the midst of stirring times. Right there about him there were people in five or six different communities who were beginning to show large numbers ready to unite with the church. Twenty-two persons, when Mr. Mathews last wrote, were coming from one of the Criminal Tribes to be baptized, and were already making plans for a new church building there. On one of his visits Mr. Mathews found among three small villages one hundred and seventy-five who wanted to change from Hinduism to Christianity. They are now receiving instruction.



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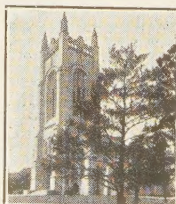
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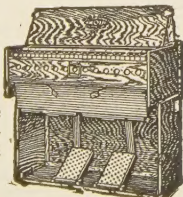
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Style O

NEWS NOTES

The school for boys and girls at Mount Silinda, Rhodesia Mission, Africa, opened January 8 with about one hundred boys and seventy-five girls in the boarding department. Because of crowded conditions and some three hundred day pupils, a number of other applicants had to be turned away. The pleasure of Christmas at Mt. Silinda was increased through the arrival of boxes of gifts from churches in America. Following the Christmas service, it took two hours to distribute the gifts from the Christmas tree to the 478 children. Many useful things had been sent and all were appreciated—none more so than the fitted-out workbags received by the teachers and boys in the Normal Department. Their own gifts to each other included corn, chickens, native pots, small pieces of soap, cabbage, honey, bananas, and other garden produce. The young people are learning to give cheerfully and to give what costs.

The Uduvil School (B.), of the Jaffna Mission, is making preparations for its coming Centennial. Most of the teachers are giving one month's salary toward a scholarship which they are raising as a tribute to Miss Susan Howland, for many years principal of the school. Through a school sale and concert, and through collection cards and pledges, already over 5,000 rupees have been secured.

Rev. Edward P. Holton, writing of work among the Kallar people at Palni, in the Madura District, India, counts one of the most satisfactory of the year's gains the Boarding School for the Robber Caste boys and girls. It has had to be kept limited to fifteen pupils, that being the number authorized (in payments) by the Kallar special officers, and the expense being too heavy to warrant the missionary's taking on further applicants. Three more girls have recently been authorized, and Mr. Holton says: "We shall be glad if the school may be doubled or trebled next year. We have the buildings, we can get the extra teacher needed, and there are children enough; it is merely a question of money." Another gain is the result of a mass movement Christward in the Coimbatore District, among a class or clan of the Paraiyars. In this pastorate 150 from this clan and fifty from another have been baptized, while others are seeking information.



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A YEAR IN CHINA

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1924—1925

The program for next year's study has been developed by the Missionary Education Movement and the Central Committee on the United Study of Foreign Missions—each organization assuming entire responsibility for its own books. These books may be ordered from the American Board or from any Woman's Board. (See addresses below.)

FOR ADULTS

CHINA'S CHALLENGE TO CHRISTIANITY, by Prof. Lucius C. Porter, Dean of Arts and Sciences in the Department of Chinese in Columbia University. Cloth, 75c.; paper, 50c. A book for advanced study groups but written in popular vein, showing the present-day problems before the Chinese Church. Necessary as a background for all program makers.

Suggestions to Leaders, 15c.

MING KWONG: CITY OF MORNING LIGHT, by Mary Ninde Gamewell, author of "New Life Currents in China," "The Gateway of China," etc. Cloth, 75c.; paper, 50c. This book sets forth the evolution of a typical mission station from pioneer days until the present day. Adapted for programs in Women's Missionary Societies in connection with Professor Porter's book.

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CHINA'S REAL REVOLUTION, by Paul Hutchinson. Cloth, 75c.; paper, 50c. This book, which will interest and challenge the young people of the church, will also be of great interest and help to older groups and adults. It presents in a vivid way the hopeful side of Christianity in China, with many stories and anecdotes of the changing China of today. The chapter on the Student Movement in China and its great part in the work of the future China would make the book worth while even without the rest of its fine features.

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FOR INTERMEDIATES

See Methods and Programs Department, page 272, for description and comment

TORCH BEARERS IN CHINA, by Basil Matthews and A. E. Southon. Reading book of special interest to boys. Full of fascinating stories. Cloth, 75c.; paper, 50c.

YOUNG CHINA, a Handbook for Leaders by Mabel Gardner Kerschner. Lesson material, stories, suggestions for work and service. Paper only, 50c.

FOR BOYS AND GIRLS

See Methods and Programs Department, page 272

FRIENDSHIP CENTER IN CHINA, a course of lessons for Juniors by Wilhelmina Stooker and Janet Hill of the Auburn School of Religious Education. Contains complete material. Paper only, 50c.

CHINESE LANTERNS, by Minna McEuan Meyer. Children's text-book containing stories of a mission station in China. Cloth, 75c.; paper, 50c.

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